



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HN 2HCG 1

THE  
Wars of the Jews,



AS RELATED BY

JOSEPHUS.

J. HARRIS AND SON,  
ST. PAUL'S CHURCH YARD.

823.16

KC 264

*Richard George Stevens.*  
1823

HARVARD COLLEGE  
LIBRARY



THE GIFT OF  
EDWARD PERCIVAL MERRITT  
OF BOSTON







*Emme 8<sup>a</sup> 21/8/80*

**THE  
WARS OF THE JEWS.**

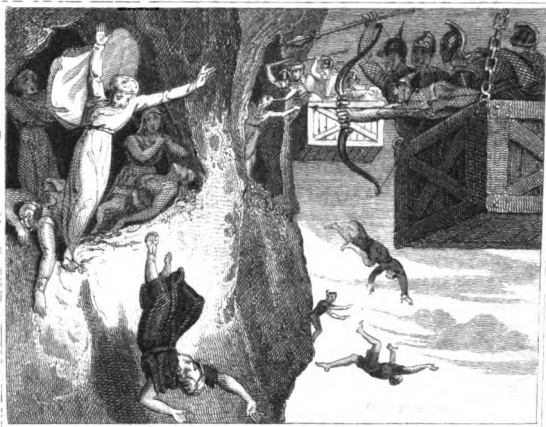




# FRONTISPIECE.

Page 11.

1



2



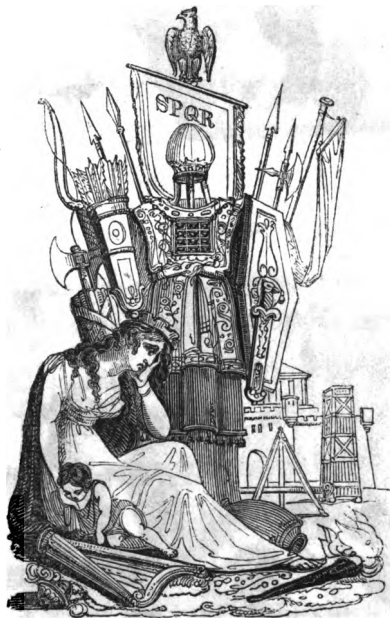
Page 18.

D

THE  
WARS OF THE JEWS,  
AS RELATED BY  
**Josephus,**  
ADAPTED TO THE CAPACITIES  
OF  
YOUNG PERSONS.

---

Illustrated by Twenty-Four Engravings, after Original Designs  
by Mr. Brooke.



---

LONDON:  
HARRIS AND SON, ST. PAUL'S CHURCH-YARD.  
1823.

✓  
JUL 23, 18

✓  
HARVARD COLLEGE LIBRARY  
GIFT OF  
EDWARD PERCIVAL MERRILL  
MAY 21, 1925

LONDON:  
PRINTED BY COX AND BAYLIS, GREAT QUEEN STREET,  
LINCOLN'S-INN FIELDS.

## P R E F A C E.

---

It may appear a presumptuous attempt to compress the minute details of JOSEPHUS, and put them in a form at all attractive to the minds of young people. I hope, however, that this is an age, when reading for amusement alone is gone by, and that I may venture to offer a short narrative of interesting facts, although unembellished by fiction. In giving my youthful readers a few of the most striking incidents related in the "History of the Jewish War," by Josephus, I am aware that I cannot pretend to afford them the same amusement they have probably gleaned from other his-



tories. There are some things, however, new and interesting; and I may venture to promise those who will take the trouble of reading my little volume, that they will not, when they have finished it, think their time has been thrown away. I address myself to those happy children, whose parents and friends have led them to read for instruction, as well as for amusement, and to think and to judge of what they read, for themselves.

To such fortunate young people, my best wish is that they may be as happy as my niece Anne, for whom this little book is intended as a birthday present, by her affectionate

AUNT JANE.

*Longfield, June 1822.*

# CONTENTS.

---

## CHAP. I.

Conversation between Aunt Jane and Anne. History of Josephus, the learned Jew. Josephus undertakes a voyage to Rome, and on his return is suspected of being a friend to the Romans. Description of Judea. Antiochus Epiphanes. Conduct of Pompey in Palestine. Jericho, and the balsam tree. Herod the Great. Story of the Robber's Cave. Mariamne. Buildings erected by Herod. Unhappy Death of Herod. Florus the Roman Governor. Queen Berenice goes barefooted to him. Her vow. The Jews petition Agrippa. His speech ..... Page 1.

## CHAP. II.

Anne and Fanny go to Longfield. The Jews prepare for war. Description of Idumea. Situation of Je-

richo and other cities of Judea. Ananus, the High Priest, made Governor of Jerusalem. Josephus introduced. He gains the affection of the people; chooses Judges, and fortifies the cities of Judea. He makes the Jews imitate the Romans. John of Gischala, an enemy of Josephus. Josephus in danger at Tarichæa. His stratagem to save himself. Tiberias revolts. Josephus takes it by a stratagem. Emperor sends Vespasian to Judea. Three principal cities of the Roman Empire described. Description of the two Galilees. Titus, Vespasian's son, comes from Alexandria. The Roman Camp described. The party at Longfield stroll down the fields..... Page 26.

### CHAP. III.

The order of march described. City of Gadara taken. Josephus flies to Tiberias. Siege of Jotapata. Romans anxious to take Josephus. Situation of Jotapata. Roman engines. Josephus's stratagem. The trick of the water. Droll invention of Josephus for getting in supplies, soon found out. Wishes to leave Jotapata, but the Jews entreat him not. Description of the Roman battering-ram. A new contrivance

of Josephus. Exploit of Eleazar. Invention of the scalding oil, and slippery boards. City taken when the watchmen were asleep. Search made for Josephus. Found in a cavern under the city. Made prisoner by the Romans. Titus treats him kindly. Expedition of the Aunts and Nieces to Trentham ..... Page 49.

#### CHAP. IV.

Vale of the Temple described. Walk home through the woods. Rejoicings at Ptolemais. Joppa taken. Description of Joppa. The people at Jerusalem angry with Josephus. Taricheæ revolts. Titus makes a speech to his soldiers. Lake of Genesareth. Cruel action of Vespasian. Gamala. Vespasian in danger. His brave conduct. The citizens hide themselves in the caves. The Romans undermine the tower, and take the city. A walk to Stoke. Country church-yard ..... Page 70.

#### CHAP. V.

Gischala. John of Gischala. His tyranny, and stratagem to save his own life. Titus enters Gischala. John flies to Jerusalem, and heads the disaffected.

The Zealots. Ananus the High Priest makes a speech against them. Discord in Jerusalem. Treacherous conduct of John. The Idumeans come to the assistance of the Zealots. Dreadful storm. Trial of Zacharias. The Sicarii, or band of robbers. Vespasian puts garrisons into the towns. Account of the Dorcas Society at Longfield..... Page 91.

## CHAP. VI.

Morning walk of Fanny and Anne. Death of Nero. Galba made Emperor, and killed. Agrippa goes to Rome. Simon the Assassin. Joins the Sicarii. Enters the country of the Idumeans. Description of the turpentine tree. The Zealots take Simon's wife. Simon's enraged conduct. Gets his wife back. Enters Jerusalem, and fights the Zealots. Distressed situation of Rome. Vespasian declared Emperor by the army, and by the Egyptians. Vespasian goes to Alexandria. Generous conduct to Josephus. Titus returns with the army to Judea. Josephus accompanies him. Discord in the city continues. Titus appears before the walls with his army. Some lines out of the "Fall of Jerusalem." Danger and escape of Titus ..... Page 114.

## CHAP. VII.

The famous siege of Jerusalem. Description of Jerusalem, and of Herod's palace. Description of the Temple. Titus views the walls. His friend Nicanor wounded by a dart. The engines, and the huge stones set to work. *The son consents.* The Jews unite to defend the city. Fall of the Roman tower *Nico*. Longinus the Equestrian. The stratagem of Castor the Jew. Expedition to Moucaup... Page 134.

## CHAP. VIII.

The Party return from Moucaup. Titus obtains admission within the first wall. Gains the second wall. The Romans driven away, but soon return and take the wall again. Titus attempts to persuade the Jews to peace. His love of mercy. Josephus makes a speech to the Jews. Dreadful famine in the city. Brave conduct of Chagiras, or the lame Jew ..... Page 155.

## CHAP. IX.

Siege continues. Incredible industry of the Romans in building a wall all round Jerusalem. Mournful effects of the famine. Tower of Antonia attacked.

Titus makes a speech to his army. The story of Sabinus. He deserves a better fate. Tower of Antonia taken while the watchmen were asleep. Valour of a Roman centurion named Julian. Roman army enter Jerusalem and attack the Temple. Stratagem of the Jews. The cloisters set on fire. Visit from the young Wilmots, and merry evening at Longfield ..... Page 171.

## CHAP. X.

The battering-rams set to work. Titus tries to save the Holy House, but in vain. Titus enters it with his commanders. The whole of the Temple consumed. False prophets. Signs which foretold the fall of the city. The prophetic husbandman. The deceitful boy. Simon and John. The upper city taken. Disposal of the prisoners. Curious trick of Simon. Lines from the "Fall of Jerusalem." Triumph of Titus and Vespasian ..... Page 191.

# WARS OF THE JEWS.

---

## CHAPTER I.

"WELL, my dear Aunt Jane, how glad I am to see you, just as I was wishing for you: Mr. Huxley has not been gone five minutes; and my sisters have all set out to the hill with Mrs. Johnstone; but Mamma gave me leave to stay to thank you for the nice little book you sent me for my birth-day."

This was said by little Anne, who, with her straw bonnet hanging down her back, and a book under her arm, came jumping along the broad gravel walk that led to the gate of the grounds.

"But where is your Mamma, my dear Anne, shall I find her in the house?"

"Oh no, Aunt! Mamma is gone to the garden to speak to the gardener, and she said



she should go on as far as the Lodge, to see Mrs. Bramah, who is very ill, and she did not think she should be back till tea-time. Oh! I am so happy, we shall have such a nice chat."

"And how do you like your birth-day present, Anne?" said Aunt Jane.

"I cannot answer your question yet, Aunt, and I will tell you why: yesterday, you know, was my birth-day, and Mamma was kind enough to invite my cousins, the little Wilmots from the other house, to come to play with us. Mrs. Johnstone gave us a half-holiday, and Jos and Tom said they would come home early, and play at hide and seek with us. Just after dinner, as we were getting ready, I received your packet, with your very kind note of advice, and the little book of Josephus. O! the drawings are so pretty, and do you know, Aunt, that I began to read it, and got so interested in it that I forgot what I had been going to do."

"I am sorry to hear that, Anne: I have often laughed to hear you called a book-worm, but I hope you never will become a selfish little girl."

“ Why, Aunt, that was just what Mamma said to me, when she came into the school-room, and found me sitting on a stool in a corner reading my dear little book, while Eliza and Jane were busy putting the desks by, and getting out the battledores, and dissecting maps, and all ready for my cousins.”

“ There is a time for all things, you know, my ‘dear,’” said Aunt Jane, “ as little Kate reminded you the other day.”

“ Oh yes, was it not funny, Aunt, in such a little thing? well, I jumped up from my stool as fast as I could, and set to work with the others, and I shut my book, and gave it to Mamma to keep it for me; and so Mamma was pleased; and she promised to let me stay at home to-day, to tell you all about it.”

“ We will go in doors, Anne, and sit down, for I have had a long walk; and, then, if you have a mind you may read to me out of your new book.”

“ Oh, thank you, Aunt, and look here at these two hawthorn trees: Sam calls them Mount Pleasant, and has put such a nice large seat between them; see, it is quite

shady, do let us go and sit down there, it will be much cooler than the drawing-room."

Aunt Jane made no objection; she was very partial to her Niece Anne, and had been very kind in giving her books, and leading her to improve herself. Anne was rather deaf, owing to a fever she had had when a child; and, from often being unable to join in the games of her sisters and brothers, she devoted her spare hours almost entirely to reading. It was a source of great delight to her, and her Aunt Jane assisted her, and looked forward to the time when she would be an agreeable companion to her. - Anne's sisters and brothers called her a bookworm in fun, but they were often very glad to come to her to give them an historical fact to act, when they played at that game; or to tell them an amusing story as they were walking through the shrubbery, or sitting in the summer-house on a half-holiday. And Anne, who had a very retentive memory, could tell a story, now, almost as well as Aunt Jane herself.

The kind Aunt and her Niece seated them-

selves in a shady nook of Mount Pleasant, and Anne opened her book. "*Facts from Josephus.*" "Who was Josephus, Aunt? I never heard even his name before."

"Josephus, my dear, was a learned Jew, who lived about half a century after the time of our Saviour. His writings have made him famous. What you are now going to read to me is taken from his history of the wars between the Jews and the Romans, and it will be interesting to you, because you have just finished reading the historical parts of the Bible, to which this forms a conclusion."

"How kind of you, Aunt, always to be thinking of my improvement! I will try to remember all you tell me, and all I read."

"I need not remind you, I dare say, Anne, that the unhappy Jews were always quarrelling among one another, and were obliged to call in the Romans to their assistance against each other; and that the Romans found it no difficult task to conquer a country which was fighting against itself."

"Here is a map of Palestine, Aunt, and here stands poor Jerusalem in the very

centre. Now for Josephus again," said Anne.

"Josephus was born at Jerusalem, and when only fourteen years old was thought very clever, and even at that age was famous for his learning. It happened, when he was about twenty years old, that he made a voyage to Rome, to beg for the deliverance of some of his friends, who had been put into prison for a very trifling fault. When the ship he was in got into the Adriatic sea, it was wrecked; and Josephus and many others saved their lives by swimming all night, till at last they were taken up by another vessel. Nero, with whose name you are familiar, was then Emperor of Rome; and, by means of his wife Poppea, Josephus obtained the liberty of his friends, and then returned home to Judea."

"I should like very much to hear what Josephus thought of the famous city of Rome, Aunt," said Anne.

"Josephus was greatly struck with all he saw, and you will find when you begin to read, that this visit of his to Rome was of the greatest importance to him all his life

through. When he returned to Judea, he found the Jews angry with the Romans, and ready to begin a war against them. Josephus took some pains to stop them, he had just been to Rome, and seen the power of the people, what good soldiers they were, and how obedient to their commanders; and he thought the Jews would have but little chance with them, and begged them to think of all these things, before they began to fight. This advice made the Jews suspect that Josephus was for the Romans, and that he did not wish well to his own countrymen; and they were so angry with him that his life was several times in danger from their fury."

"Poor Josephus!" said Anne, "did he leave these ungrateful men, then, Aunt?"

"No, my dear, he knew his duty better; he staid and fought with them, and for them, and assisted them by his advice and by his own courage, till he was taken prisoner himself. But his adventures and escapes, which are very numerous, are all in this little book, which we will, if you please, begin to read."

Anne spread her map open before her, and began to read.

The land of Judea, in the midst of which is Jerusalem, is bounded on the north by Syria. Antiochus Epiphanes was at this time Governor, or King of Syria, and proved a most formidable neighbour and enemy to the Jews, and it was to defend themselves against him that the Jews first called in the all-powerful Romans to their assistance. At first they only made a league of friendship with the Romans, who were already in possession of several towns in Judea; but when Pompey the Great was the Roman general in Asia, he was called upon to decide between two brothers, who, shocking to relate, were disputing about the kingdom. The names of these brothers were Hyrcanus and Aristobulus. Hyrcanus was the elder, but Aristobulus the more powerful. Pompey took the part of Hyrcanus, and hastened to besiege Jerusalem, in which city Aristobulus had shut himself up. In his way to Jerusalem, Pompey passed through a plain near Jericho, noted for the balsam trees which grow in it. The liquor of this tree is famous for its healing quality, and the inhabitants, in order to get it, cut up the young sprouts with sharp

stones, and gather the juice, which drops down from the place where the tree was cut, like so many drops of tears.

Pompey soon made himself master of Jerusalem, and took the temple, where some few of the Jews had shut themselves up. But what distressed the Jews most was, that Pompey entered a part of their temple called the Holy Place, which had never before been seen by strangers, and which nobody but the High Priest himself was permitted to enter.

Peace, however, was restored by means of Pompey, and from this time the Romans were more powerful in Judea than the Jews themselves; nor could any one of the Jews long be king or high priest, unless he was on friendly terms, and supported by the Romans.

Thus the poor Jews suffered alike from their own countrymen and from strangers.

Herod the Great, or, as he ought rather to be called, the tyrant, began his reign some years before the birth of Jesus Christ."

"Oh, Aunt," interrupted Anne, "I am sure I remember Herod; he was the cruel king of the Jews, who ordered all the little



children in Judea to be put to death, when Joseph and Mary fled into Egypt, you know, to escape with their son."

"It was the very same, my dear; go on, and you will hear of his many, many cruelties."

Herod was supported by the Romans, who gave him the title of King of Judea, and gave him a large army to subdue his countrymen, for he was not their lawful king; this tyranny made him justly hated. A stronger instance of this could not be found than in the conduct of the poor man in the robber's cave. A number of Jews hid themselves in these caves during the war; and Herod made an expedition to subdue them. Now these caves were in the precipices of craggy mountains, and below them were other rocks almost perpendicular, and the caves themselves could only be reached by narrow winding paths up the rocks. Herod at last thought of a contrivance, dangerous enough, but he did not care hazarding his soldier's lives, so long as his own was safe. He let some of his bravest men down in chests, and set them at the mouths of the

dens. These men slew the robbers and their families; and when they made any resistance they sent in fire among them and burned them. Herod was willing to save some of them, and sent them word that if they would deliver themselves up to him, they should be safe. But so great was their hatred of his character, that very few would do so. There was one old man in particular, who had a wife and seven children with him: his family were anxious to save their lives, and begged of him to allow them to give themselves up to Herod. The old man, not knowing how to persuade them to the contrary, went out of the cave first; then, as each of his sons came, he slew him, and threw his body down the precipice, to prevent him from giving himself up to Herod. Herod stood at the top of the rock, near enough to see this; and even his hard heart was shocked at the dreadful scene. He called out to the old man to spare the rest of his sons, but the old man only reproached him for his tyranny; and after he had killed all his children, and his wife, he threw himself down the precipice after them.

**ANNE.** I cannot think how it is, that he should be called Herod the Great, Aunt, when he was so wicked a man.

**AUNT JANE.** He is not the only man, I am sorry to say, Anne, who has sullied his conquests by acts of cruelty : good and great ought to be the same thing ; but, in history, it is not always so. The Romans probably gave Herod the title of Great, because, out of gratitude to them for assisting him to gain the throne, he raised monuments to their fame, by calling towns and buildings, which he erected, by their names. But read on, we shall come to it in time.

Anne read on.

Herod employed the time of peace which now ensued, in rebuilding the temple at Jerusalem ; he likewise built himself a magnificent palace, which he called Antonia, in honour of his friend Mark Antony, the Roman. In this house were two large and most beautiful apartments ; one of which he named *Cæsareum*, and the other *Agrippium*.

**ANNE.** From *Cæsar* and *Agrippa*, I suppose, Aunt ?

**AUNT JANE.** Yes, my dear.

He likewise built a temple of white marble, near the fountains of the river Jordan.

ANNE. I am tracing the river Jordan on the map with my finger, Aunt.

Not content with these smaller buildings, he erected whole towns in honour of Cæsar, and called them Cæsarea. But the most useful thing that he did was in building a port, at a place on the sea-coast called Strato's Tower, which was very well situated, and capable of great improvements. He built it of white stone, and, when completed, it was larger than the Piræus, the famous port of Athens. At the entrance of the haven were three large colossal figures, supported by pillars on each side; and upon a rising ground in the neighbourhood he built a temple, containing an immense colossal statue of Cæsar. He likewise instituted games, in imitation of the Olympic games of the Grecians, and called them Cæsar's games; these took place every five years, and he himself gave the largest prizes to the winners. Herod was a famous hunter, and was particularly skilful in shooting at a mark with bows and arrows.

There are few people, however wicked, who are not clever in some things, or who have not some good qualities to be admired for ; but Herod was cruel, and it was impossible for him either to be beloved by other people, or to be happy himself. He had a most beautiful wife, named Mariamne, whom he loved extremely ; but Mariamne, instead of returning his affection, justly hated him, for he had in former times behaved very cruelly to some of her nearest relations ; and she was constantly reproaching him with this cruelty. At last, when Herod was going abroad, he put Mariamne under the care of Joseph, his brother-in-law ; and made Joseph promise that if any thing happened to him, he would kill Mariamne, since he could not bear the thoughts of her marrying any one else after his death. While he was away, Joseph discovered this grand secret to her ; and when Herod came back, and was assuring her how much he loved her, " Yes, indeed," said she, " you shewed your love, when you ordered Joseph to kill me ! " Herod was terribly angry at finding that Joseph had told his

secret, and raged about his palace like a madman. In his fury he ordered Mariamne to be put to death immediately.

ANNE. Oh, the wretch! I hope he repented, Aunt?

AUNT JANE. No one can be wicked without suffering, my dear.

No sooner was he obeyed, and Mariamne dead, than the tyrant felt all his affection for her return; and, though it was too late, he called to her and spoke to her as if she could still hear him; and for a long time he was quite inconsolable.

The remainder of his life was a continued scene of vexation and misery. He behaved most cruelly to two of his sons: and another of his sons, whom he had treated kindly, spent his life in plotting against his father, and against all whom his father loved. He lived to an old age, being past seventy when he died; having, in his fury, killed all the relations whom he had reason to love; and, being hated and feared by all around him, he had nobody to cheer and console him when he was ill and dying.

ANNE. Indeed, Aunt, I am glad his reign is finished. It gives me no pleasure to read of so wicked and unhappy a character.

AUNT JANE. Indeed, my dear Anne, I should be surprised and sorry if I thought you could either be pleased or entertained with reading of so much wickedness; we must pity such men, and detest their crimes, and be most thankful that we live in times when people are better instructed and more civilized.

Anne took up her book, and again proceeded.

After the death of Herod, Judea was a long time in a state of confusion. The Romans had almost the sole power, and they abused it in every way, and disgraced themselves by indulging in avarice and cruelty to a great excess. Not long after Herod, Agrippa was made king of a part of Judea: he was not immediate heir to the throne, but the Romans had raised him to power, and at the same time had made Florus, a Roman general, procurator of the rest of Judea.

Florus so far exceeded all former Roman

governors in wickedness, that the poor Jews looked upon them as even virtuous and gentle when compared with him. His only desire seemed to be that of extorting as much money from the Jews as he could obtain. He would allow them to commit every crime, if they chose to pay for it. He even gloried in his injustice, and had it publicly proclaimed throughout the country that he would allow any one to turn robber, if he would give him a share of the spoils. What most enraged the Jews was, that he took the money which they set apart for religious uses, and which they called the Sacred Treasure.

This was too much for them to endure. They assembled with great clamours, and ran to the temple, calling upon the name of Cæsar, and begging him to free them from the tyranny of this man. Some of the most violent among them reproached Florus for his love of money; and, in ridicule of him, carried about a basket, begging a trifle of money from all who passed for Florus, who was very poor and miserable. Florus, instead of feeling ashamed of his avarice, and humbled by such an exposure, marched immediately



with his soldiers to the walls of Jerusalem, and threatened to take the city, hoping by the power of the Roman soldiers to force the Jews to overlook his ill conduct. And he obtained his object, for the people were frightened; and he entered the city in great state, as if he had gained a victory, and sat upon his tribunal, ordering every one who had offended him to be punished at his pleasure.

It happened about this time that Berenice, sister to King Agrippa, came to Jerusalem, to perform a vow which she had made to God. It was a common thing in those times for any one who was afflicted with illness, or who was unhappy, to shave the hair off their head, to avoid drinking wine for thirty days, and then to offer sacrifices. This was what Berenice came to Jerusalem to do: and hearing of Florus's cruel conduct, she went barefooted before his tribunal, to entreat him to spare the Jews. But Florus not only would not listen to her, but threatened her, if she did not fly from Jerusalem, immediately, that he would make her suffer too.

"I do not wonder, Aunt," said Anne, whose feeling heart was shocked by such

cruelties, that the poor Jews were provoked at the Romans for such unfeeling conduct. I thought the Romans were reckoned a generous nation, and I am sure I should think it far from generous to conquer people, and then to trample upon them in every way."

"You have read, Anne," said Aunt Jane, "of generous actions performed by Roman men, and I have no doubt you could, at this very moment, relate many instances of their noble conduct. Nor are you mistaken: such men as Florus would be despised by the Romans themselves, and be considered a disgrace to their country; and I have no doubt that if his conduct had been fully known at Rome, it would have been inquired into, and severely censured; but remember, my dear, how very far Judea is from Rome, and how very difficult it must have been to have heard a true account of these things."

Anne agreed to the good sense of Aunt Jane's remark, and, though rather reluctantly, went on reading.

The High Priests, and superiors of the Jews, were afraid that the common people, who were so justly provoked at the Romans,

would be inclined to make war against them immediately, and they, being better acquainted with the great strength of the Romans, and with the small chance that Jews would have against them, tried every means to pacify their countrymen. The priests brought out the holy vessels and ornaments, and entreated the people not to provoke the Romans to rob them of those sacred treasures. The harpers and singers of hymns, too, presented themselves; and even the High Priests sprinkled dust upon their heads, and begged them to avoid giving offence to the Romans.

These persuasions had a good effect upon the people for a time, much to the disappointment of Florus, who wished to engage the Jews in a war with the Romans, in order that he might, while they were fighting, make himself master of their gold and silver vessels, and all their money, which was the only thing he cared for.

For a time Florus was obliged to be quiet: for when King Agrippa returned from Egypt, and some of the most powerful Jews came to congratulate him upon his return home, and to pay their respects to him, they began to

lament their own hard fate, and the calamities they had suffered during his absence, from the tyranny and avarice of Florus. Though Agrippa was sorry for the sufferings of the Jews, he was a Roman himself, and did not like to believe all they said about Florus; nor would he consent to their wish of sending ambassadors to the Emperor Nero to complain of Florus. He summoned all the Jews into a large gallery, and placed his sister Berenice in a conspicuous place, where she might be seen by all the people, and addressed them to the following purpose :—" I perceive, my friends, that some among you are anxious to go to war with my countrymen, the Romans. Ah ! poor young men, you are inexperienced and blind : you know not the evils you wish to bring down upon yourselves. Little do you know the people you are going to fight against. Who has ever been able to withstand their power ? If the great kingdoms Rome now counts as her slaves cannot make themselves free, can you, divided as you are among yourselves, without arms and without experience, ever hope to free yourselves from her yoke ? What friends have

you to fight with you? Look at every country by which your own is surrounded, is it not like your own, subject to our dominion? Wise men go to war with some hope of success, even if it is but a poor one; but you, my friends, have no hope. Is it not best then to pause before you run into such danger? Look at your wives, your little children; they are now safe: spare them I entreat you, while it is yet in your power." When Agrippa had said this, both himself and his sister burst into tears, while all the answer the people made was, "It is not the Romans! it is Florus only! our enemy Florus, whom we wish to fight against."

"It is my opinion, Aunt," said Anne, "that Agrippa might have been very wise, but that he was not very feeling: for as the Jews had really suffered so much from Florus, he ought rather to have punished him than have blamed the Jews."

"It was intended, my dear," replied Aunt Jane, "to calm the feelings of the angry Jews, but I much fear it would answer that purpose for a time only; however that may be, we must leave them to themselves

for to-night, for I see your Mamma coming home, and I must go in and speak to her before I return to Longfield. Remember what we have read, my dear, and if your Mamma and Mrs. Johnstone can spare you, you shall come and spend a few days with us at Longfield next week."

"Oh, thank you, thank you, dearest Aunt Jane!" said Anne, who was now half way down the hill, running to meet her sisters, who with their governess were just coming, through the green gate, home from their walk. They were loaded with roots of blue-bells and primroses, and were getting on, as fast as Mrs. Johnstone would let them, to plant these roots in their little gardens.

"Look here, Anne," said Sarah, an active girl, a year older than Anne, "guess what roots these are? only look what long stalks the flowers have! I have broken my knife in digging them out of the ground. I assure you they are very rare, and no one besides Fanny and me have been able to get one up. See what you have lost by not going with us to-day."

"Oh, nonsense, Sarah: I am sure Aunt

Jane would say I had done very wisely, in staying at home to read my little book. But do tell me, Sarah, what the name is of that pretty flower? and the leaf is spotted with brown: how very curious!"

"It is an Orchis, Anne," said Fanny, "and, curious as it is, it is nothing to what I saw when I was in the Isle of Wight last summer: I saw what they call a bee-ophrys, and a butterfly-orchis; the plants resemble this common orchis, but the flowers are so much like the bee and the butterfly, that I really thought they were perching upon the plant; and it was a long time before I could venture to gather the bee-ophrys, for fear of being stung."

The whole group now pressed eagerly forward to the gardens which their Papa had given them when they went to live at the great house, as it was called. These consisted of a square piece of ground, divided into borders, and sheltered on one side by a yew hedge, on another by the high wall of the kitchen garden, and on another by a lattice-work, behind which were creeping neat raspberry bushes. On the other side was a mound

of earth and stones for rock plants, but not belonging particularly to any of the children, it was rather neglected. You might see, too, numerous overspreading dandelions on some of the borders, and our friend Anne's, I fear, was not so free from these troublesome weeds as some of her less studious, but more active sisters. In their gardens we will leave the happy party, who afterwards walked home in merry groups, planning new excursions in quest of flowers for the next day, if they could win over Mrs. Johnstone to their wishes.



## CHAPTER II.

---

THE following day Anne's Mamma told her that she was to go and spend a few days at Longfield, the residence of her Aunts; and that her sister Fanny was to accompany her, to help her Aunt Mary to finish a rug she was working. Anne's pleasure was complete when she saw Billy and the gig arrive at the door; and they were soon driven through the lanes, to the pretty cottage of their Aunts: and, not long after, the whole party were seated at a spacious bow window looking into the garden. Aunt Mary and Fanny had the rug spread between them, and were busy at work. Aunt Jane, with her knitting, was ready to overlook Anne and her book; and Anne, as happy as needs be, began again to read.

The distressed Jews saw that, if Florus were left unpunished, there was little hope that their sufferings would be removed; and

though for a time Agrippa's good advice had some effect upon them, yet, they soon forgot all but their anger against Florus and the Romans.

A very brave Roman general, named Cestius, was sent against them; but he was defeated several times, and, at last, was forced to run away. The Jews were in very good spirits at this success, and came back, running and singing, to Jerusalem. Some of the more powerful, however, who did not wish for war, left Jerusalem and joined the Romans: and Cestius sent ambassadors to Nero, to tell him of his defeat, and of the distress he was in; the blame of which, he said, ought to be laid upon Florus, who had provoked the Jews to the war.

In the mean time the Jews set to work to fortify Jerusalem, and to prepare themselves, in earnest, for war. They appointed a great many generals. Two of the priests, Joseph and Ananus, were fixed upon to govern the affairs of the city; and they were directed to repair the walls.

"Fetch the 'great Atlas, Fanny,'" said Aunt Jane, "and spread out the map of Palestine before us on the table."

Fanny did as she was desired, and Anne began again to read.

Jesus and Eleazar were chosen generals of Idumea.

Fanny looked for Idumea, eager to give the first account of its situation.

FANNY. Idumea, Aunt, is a large country to the south of the Holy Land, lying between that and Arabia: it is likewise called Edom, I see, upon the map.

Joseph was sent to govern Jericho.

FANNY. Jericho is a city on the very northern point of the Dead Sea: it is on the western side of it, too.

Mannasseh to Perea, and John was made governor of Thamna, Lydda, Joppa, and Emmaus.

"How familiar are those names to me!" said Fanny to herself, as she sought through the map for them.

FANNY. Joppa is a city on the sea-shore, rather to the south of the Holy Land; Perea is a country to the north of the Dead Sea, and east of the river Jordan. Lydda and Emmaus are two cities near to each other, and not far from Joppa; and as to Thamna, I cannot find it.

Josephus, the son of Matthias, had both the Galilees to govern. Gamala, also, the strongest city of those parts, was put into his hands.

"Ah, Aunt," said Anne, "at last we have met with Josephus, the writer of this book; I wonder how we shall like him; I hope he is brave."

"Have patience, my little historian, and read on."

All these commanders exerted themselves cheerfully to perform their duty. As to Josephus, the first thing he did, when he came into Galilee, was to try to gain the affection of the people. He began, with prudence, by dividing his power with some of the great men of the country; he chose seventy of the oldest among them as governors, with himself, over all Galilee, and seven judges for every city, to settle disputes and to hear complaints.

He did not, however, neglect to prepare the country for defence: he built walls round most of the largest cities. Two of the cities he thought wealthy enough to provide their own walls, but all the others he saw to

himself, and was present and ready to give assistance with his own hands. He likewise collected an army of 100,000 men, and armed them all with old weapons, which he had collected together and prepared for use.

In his youth Josephus had visited Rome, and made a great many observations; and he had discovered that the Romans owed a good deal of their success to their quickness in obeying orders, and the constant exercise of their arms. He divided his army into a great many parts, and put officers over all these parts. He taught them to give signals to each other by trumpets, as he had seen the Romans do.

He took a good deal of pains to describe the Romans to them, who by courage and strength had conquered the whole world: and, above all he begged them to leave off the crimes they had been in the habit of indulging in, such as robbery and deceit.

He fixed, likewise, that half of the army should always be ready to fight, and the other half should employ themselves in cultivating the ground, that there should be no famine or distress among them.

“ Well done, Josephus,” said Aunt Mary,

laying aside her spectacles for a few minutes ;  
“ he was not idle, however ; I declare I am quite anxious to hear how his endeavours succeeded. I fear he will find that the Jews are too jealous of the Romans, to imitate them in so many things.”

“ Poor Jews ! ” said Aunt Jane, “ they have enough to suffer, without adding to it by their own folly.—Read on, Anne.”

There was another man in Galilee who was as active as Josephus, though for a very different purpose. This man was John, a native of Gischala, a city of Galilee. At first he was very poor. He thought it no crime to deceive the people, and even his dearest friends. He pretended to be very humane, but whenever he could get any thing by it, he did not care how much other people suffered. He had a particular knack at thieving ; and by his acts and his pretended goodness, he had induced a great many other men to join him in his wickedness. He had not long to wait for an opportunity of getting money. Josephus was pleased with his activity, and entrusted him with the care of repairing the walls of his native city, Gischala.

By this work he got a great deal of money from the rich citizens ; and with this money, which Josephus had enabled him to gain, his only thought was how to ruin Josephus, and to be made governor of Galilee himself. He desired his fellow robbers to watch for Josephus, and to take him prisoner if they could; or, else, to see if there were any other robbers about, that he might accuse Josephus of carelessness in his government.

An opportunity soon occurred of raising a great clamour against Josephus. A party of young men, who guarded the plains, met with Agrippa's steward, and robbed him of a number of silver cups which he was carrying with him, as well as six hundred pieces of gold, and some very costly suits of clothes. The young men brought these spoils to Josephus, hoping that, at least, they should come in for a part of them. But Josephus blamed them for the robbery, and sent the spoils to a friend of his to take care of till he could restore them to their owners. The young men were very angry at Josephus, for refusing them a part of what they had stolen; and ran to their villages, telling every one as they passed that

Josephus was going to betray them. John joined in the outcry, and the people were so irritated, that in the morning an immense number assembled in the market-place at Taricheæ, calling out upon him as if he were a traitor. The friends and guards of Josephus were so frightened, that all but four of them ran away. These four came and awakened him just as the people were going to set fire to his house ; but he would not be persuaded by them to make his escape. He leaped out of the window, and shewed himself to his enemies with his clothes rent, and ashes sprinkled on his head. Some pitied his sad condition, and others reproached him. At last they allowed him to speak, and then he told them, that he neither meant to keep the money for himself, nor to send it back to Agrippa, but he intended to reserve it to build a wall round Taricheæ, which was very much wanted ; and that he had kept the gold and silver privately, because he was afraid of the inhabitants of Tiberias taking it ; but that, if the people wished, he was ready to restore it to them immediately.

The people of Taricheæ loudly approved of



what he said. But the inhabitants of Tiberias called him names; and, when Josephus returned to his own house, they followed him and threatened him. Josephus, however, had another stratagem ready for them: he mounted the top of his house, and told them that if they would send their leaders to him, he would comply with their demands. So the leaders went into the house; and Josephus went down, and led them into the most private rooms, and ordered his servants to give them a good whipping. The other people, wondering what could detain their leaders so long, were at last let in, and were so frightened at seeing the punishment of their leaders, that they all threw down their arms and ran away.

“ Truly, a rather barbarous way of punishing them,” said Aunt Mary, “ but I doubt if they did not deserve it.”

“ I wonder,” said Anne, “ if poor Josephus will get any rest now? If I were him I would run away to Rome, and not stay with such ungrateful people, always suspecting and abusing him.”

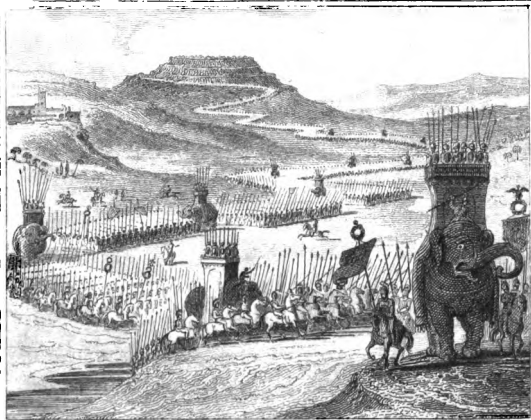
John was much vexed at this escape of Jo-



3



4



sephus, and he formed a fresh plot against him. He wrote a letter to Josephus, and told him that he was very ill; and begged Josephus to give him leave to make use of the warm baths at Tiberias. Josephus, who did not at all suspect John of being his enemy, wrote to the governors of the city, and desired they would provide a lodging and every thing comfortable for John. The first thing the treacherous John did was to seduce the people, and persuade them to revolt from Josephus.

Silas, the governor, sent Josephus word of this, and he travelled all night, and came early in the morning to Tiberias. He collected the people together in the public hall, intending to make a speech to them: but the hall was presently surrounded by armed men, sent by John to kill him, so that he had only time to escape to the haven, where he jumped into a ship with two of his guards, and sailed into the midst of the lake.

His friends were anxious to revenge his cause, and took up arms against John; but Josephus, after thanking them for their goodwill, assured them that he hoped to vanquish

his foes by prudent conduct, and not by fighting them.

The city of Tiberias, likewise, revolted to the Romans. Josephus heard this news when he was at Tarichese; and, as he had sent all his soldiers out to fetch in the corn, he could not march against them: he determined, therefore, to have recourse to a stratagem.

He got together all the ships that were upon the lake, as many as two hundred and thirty, and in each of them he put only four sailors. He then sailed quickly to Tiberias, and kept at such a distance from the city that the people could not easily distinguish them. The empty vessels he caused to float at a distance, and his own ship, with seven unarmed guards in it, went near enough to be seen. When the citizens saw him from the walls, they fancied all the ships were filled with armed men, and were so astonished, that they threw down their arms, and begged him to spare the city.

Josephus reproached them with their great ingratitude to him, and told them they ought to be ashamed of wasting their time in quarrelling among themselves, when they had

assembled to fight against the Romans. He desired them, however, to send ten of the principal men of Tiberias to treat with him; and then he sent for fifty more, and, when he had got them all in a ship, he desired his sailors to carry them off to Taricheæ and put them in prison.

The people insisted that a man of the name of Clitus had led them on to revolt, and Josephus sent to desire that Clitus might have both his hands cut off. Clitus, seeing how angry Josephus was, cried out to him, that if he would spare him one of his hands, he would cut the other off himself. Josephus agreed to this condition, and Clitus drew his sword, and with his right hand cut off his left.

Josephus, by his spirit and firmness, quieted the tumults for the present; and the people left off fighting one another, that they might go on with spirit against the Romans.

When the Emperor Nero was made acquainted with all that was going on in Judea, the defeat of Cestius and his other generals; and was told of the walls which the Jews were building round their towns, he was seized with

a great fright. Not that he shewed it; for, as usual, he pretended to storm and be very angry, and said that the defeat was owing to the negligence of his own generals.

Although he pretended to despise such enemies, yet in reality he was very uneasy, and he thought who he could fix upon to send among them. He cast his eyes upon Vespasian, who had lived from his very youth in a camp, and was beloved by his soldiers: he had commanded in almost every country that belonged to the Romans.

“ Oh!” cried Anne, laying down her book, “ how delighted I am that we are coming to some one, good, and brave, and generous! No wonder Josephus, who saw so much of the wickedness of his countrymen, admired the Romans.”

“ You forget, Anne,” said Aunt Jane, “ that we have had one instance that did not quite come up to our ideas of Roman generosity. I agree with you, that Josephus had much reason to regret the foolish conduct of the Jews, and their crimes, which brought his country to such distress: but we ought not to forget that the Romans were

merely ambitious of power, and that they fought to add another kingdom to their own ; while the poor Jews, though ignorant of the art of war, and misled, yet were fighting for their freedom."

" Oh, true, Aunt, I ought not to forget that ; for how interested I was in reading about the poor Swiss, who, under William Tell, so bravely made themselves free ! However, I will not interrupt you any more, Aunt, for my remarks, I own, are not always worth hearing, though you are very good for having so much patience with me."

Vespasian was at this time at Antioch, with his army.

" Look for Antioch on the map, my dear Anne," said Aunt Jane ; " it is a city of no little consequence, for the Romans reckoned it at that time the third largest city in their very extensive empire."

" Here it is," said Anne, putting her finger on the map. " But, Aunt, which are the two larger cities ? Rome, I suppose, is one."

" Yes, Rome is one, and Alexandria was the other."

" That is in Egypt," said Anne, turning to



another leaf of her Atlas, and pointing to it. "Here it is!" and she went on reading.

Vespasian marched his soldiers to Ptolemais, where they were met by the citizens of Sepphoris, who wished to remain in peace with the Romans, and who intreated Agrippa to assist them in defending their city. Sepphoris was the largest city of Galilee, and a place of such importance to the Romans, that Vespasian undertook to provide Roman soldiers to assist the inhabitants to keep it.

Galilee is divided into two parts, *Upper Galilee* and *Lower Galilee*.

"Here they are," said Fanny; "and may I tell you, Aunt, how they are bounded?"

"You may, my dear," said Aunt Jane.

FANNY. Galilee is bounded on the north by the mountains of Lebanon, on the south by Samaria, on the west by Phœnicia, and on the east by Iturea.

AUNT JANE. Thank you, Fanny; and now, Anne, go on.

These two Galilees had been always so surrounded by foreign enemies, that their inhabitants were trained to war from their

early youth, and were famous for their courage. The soil is very rich, and the inhabitants cultivate it with great industry. The cities were very numerous, and the little villages lay so thick between, that the inhabitants were very plentiful.

The country of Perea was more of a desert than Galilee, but a small part of it being cultivated; yet it produced most kinds of fruit, and olives, vines, and palm-trees might be seen growing in its plains. It was watered by torrents falling from the mountains, and by springs, which never failed to flow; even when the heat of summer caused the torrents to stop.

AUNT JANE. You remember, Anne, where Perea is?

ANNE. Yes, Aunt, I can find it in a minute, if Fanny will turn the map to me.

She found it, and went on reading.

Samaria lay between Judea and Galilee, and was full of hills and valleys. It had abundance of trees, and abounded in autumnal fruits, both wild and cultivated. It was watered chiefly by rain water, which was very sweet, and the grass was so fine that

the cattle yielded more milk than those of any neighbouring country.

On the northern boundary of Judea lay a village called Amiath : the southern parts of Judea were bounded by a village adjoining the confines of Arabia. Its breadth extended from the river Jordan to Joppa.

Jerusalem itself was in the very middle of Judea, and was called the royal city.

Vespasian sent a body of men to assist the inhabitants of Sepphoris. They were commanded by Placidus the Tribune ; they pitched their camp in two bodies on the plain, the foot to guard the city, and the horse the camp. These horsemen kept over-running the country, and they plundered the enemy by night and by day, stealing the cattle, and taking the weaker people prisoners. The only refuge the Jews had was to retire to the cities that Josephus had wisely surrounded by walls.

Titus, who was son to Vespasian, and who had already distinguished himself by his acts of valour, came, as soon as he possibly could, from Alexandria, and brought his brave legions to join his father at Ptolemais ;

the King of Arabia likewise sent some soldiers, so that the whole army assembled under Vespasian amounted to sixty thousand men.

Besides these were the servants, who followed in great numbers, and who were taught the art of fighting, so that they were of as much use to their masters in times of war as in times of peace.

"A very wise regulation," said Aunt Mary. "I cannot but admire the Romans for it. How much better than carrying about with them a train of useless beings, such as we read of in the wars of the Persians! But go on, Anne: I dare say Josephus will save us the trouble of admiring the wisdom and prudence of the Romans."

The Romans from their infancy were accustomed to the use of arms; warlike exercises were their daily practice, so that it must be confessed that the success of the Romans was as much owing to their own valour as to good fortune. The first thing they did when they went into an enemy's country was to build a wall round their camp, so that they might have no fear of being

surprised. Towers were built at equal distances about this wall, and between these towers stood engines ready for throwing arrows and darts, and for slinging stones, to annoy the enemy if they approached too near. They made four large gates in the wall, to let in the beasts; and they divided the camp within into streets, the commanders' tents being in the middle of the streets; and the general's own tent, which was made something like a temple, they placed in the midst of all: so that the camp looked like a city built all at once, with a market-place in its centre. Their times for sleeping, and watching, and rising, were made known by the sound of trumpets. Every thing was done by a signal: when they were to leave their camp to fight the trumpets sounded, and they took down their tents; the trumpets sounded again for them to march, and they all laid their baggage on their mules, set fire to their camp, and were ready to start.

"Dear Aunt," said Anne, "I wonder they should set fire to their camp! they might want it again."

"I have no doubt they were afraid of its

being useful to the enemy if they proved victorious, and they could easily make themselves a new one when they wanted it," said Aunt Jane.

The trumpet then gave a third sound, that none of the lazy ones should be missing, and the crier stood at the general's right hand, and asked them three times if they were all ready to go out to war. To which they answered in a loud and cheerful voice, "we are ready!" They scarcely waited to hear the question asked; they were all eager to go on, and they held up their right hands as they cried out.

After this they marched on without noise. The footmen were armed with breast-plates and head-pieces, and had a sword on each side. Those which were chosen to be about the general's own person had a lance and a buckler; the rest of the foot soldiers had a spear and a long buckler, besides a saw and a basket, a pick-axe and an axe, a thong of leather and a hook, with provisions for three days. The horse soldiers had a long sword on their right sides, and a pole in their hand; a shield lay across their horses, with three

or four darts borne in their quiver; they had also head-pieces and breast-plates, like the foot.

All their movements were well planned before-hand, so that they seldom made mistakes. Not only soldiers who ran away, but those likewise who gave way to sloth and inactivity, were punished with death. But though the generals were severe, yet they took great delight in rewarding the brave, and they were obeyed by the men with willingness, in peace as well as in war.

"It must be a comfort," said Aunt Mary, "to all who are conquered, to believe that their enemies deserve the victory; and perhaps it was some feeling of this kind that made Josephus dwell on the rules and military skill of his adversaries. His poor countrymen, without method or discipline, and always quarrelling among each other, had a very poor chance indeed with these hardy Romans!"

"But come, I must summon you to dinner, I see. Anne can you bear to leave these famous fellows, and the poor afflicted, but no less interesting Jews, for one short hour?"

Anne did bear it, for she had read herself right hungry, and up she jumped, and putting a little plaiting of silk into her book, for a time she forgot Josephus, Romans and all. After dinner, Aunt Jane, who was no less skilful as a housekeeper than as an historian, and perhaps no less valued by her nieces and nephews for her jars of gingerbread, than for her stories of the Greeks and Romans, summoned all the group to stroll in the garden, where, after providing them with earthen jars, scissars, and gloves to protect their hands from thorns, she set them to work to gather her raspberries for preserving.

Many a joke and many a riddle passed, for the good old Aunts were never so pleased as when they saw their young people merry around them; and, as yet, they considered them too young to profit by the wholesome advice, which, when they were older, they thought it right to give them.

When the raspberries were gathered, they all strolled into a field behind the house, at the bottom of which was a rude but tempting seat. Two large oaks shaded it on each side, through the branches of which they



could see at a distance the fine old woods of Trentham.

Anne, with unceasing spirits, was having all manner of jokes with Aunt Jane; while Fanny, ever anxious to improve her mind, and store it with useful knowledge, was hunting all about the ditch for wild flowers, which she brought to Aunt Mary, who held in her hand a microscope, through which Fanny looked with wonder and delight, at the immense size of what she thought the tiny parts of her flowers.

## CHAPTER III.

---

THE scorching rays of the afternoon sun by degrees made their way between the thick foliage of the two oaks which shaded the seat at the bottom of the field; and the little party were glad to return to the house, and again established themselves in their comfortable nook in the bow-window, at their different employments. Anne spread out the Atlas before her, and resumed her reading.

Placidus, the Roman General, who had the command of the army in Galilee, soon found that nothing could be done as long as the enemy had their towns surrounded by strong walls to retire to. Vespasian, therefore, who, with his son Titus, had been some time at Ptolemais, determined to bring his army up to his assistance.

He put his army into the usual order to march. First came the light-armed men and archers, whose part it was to search the

woods, and watch for fear of sudden insults from the enemy. Next to these followed the heavy-armed troops; then ten out of every hundred, with all the instruments necessary to measure out a camp; next those whose part it was to make the road smooth, and to cut down the woods, that the army might neither be tired or hindered: and behind these were the carriages of the commanders, guarded by horsemen. After the horsemen marched Vespasian himself, with a select body of foot and horse, and pikemen. Then a body of chosen cavalry; then the mules carrying the engines for besieging towns. After these came the commanders of the cohorts, then the ensigns surrounding the eagle, which the Romans considered as the king of birds. The trumpeters followed this sacred bird; and the main army marched afterwards, followed by the servants and the mercenaries.

Vespasian marched his army, in this order, till he came to the plains of Galilee, where he halted. He restrained the impatience of his soldiers to fight, in order that the Jews might have a full view of his army, and be frightened into repentance: and, indeed, this

was the case with a great many; and Josephus found himself likely to be deserted by his army. He, therefore, took what soldiers still remained faithful to him, and fled to the city of Tiberias.

The city of Gadara, was the first that was conquered by Vespasian, who shewed some cruelty after his victory; for he put to death all the young men, and set fire to the city itself, and to all the villas round it, making their inhabitants prisoners.

In the mean time the arrival of Josephus at Tiberias had filled the Jews with fear: for they were sure that he would never have run away, if he had not despaired of success.

Josephus did indeed despair of success; and though he knew he could have obtained a pardon for himself from the Romans, yet he bravely resolved never to betray his country, nor to desert those whom he had under his command. He wrote to the principal men at Jerusalem, telling them of the sad state of affairs in Galilee; and desired them to let him know if they wished him to make peace: for if they did not wish for peace, they must send an army to assist him.

After he had done this, Josephus threw himself into Jotapata, which was the next city attacked by the Romans.

- His arrival there restored the drooping spirits of the Jews. Nor was Vespasian himself less pleased, when he heard the news: for he felt sure of taking Jotapata, and he thought, too, that if once so great a general as Josephus were his prisoner, he should not have much trouble in conquering the other Jews. He first sent Placidus with a body of men to surround the city, that Josephus might not escape; and, the next day, he took his whole army, and, by marching till late in the evening, arrived at Jotapata. He pitched his camp on a small hill, on the northern side of Jotapata; and the sight of his huge army filled the Jews with such terror, that none of them durst stir beyond the walls.

The next day the Romans made their assault; and were opposed by the Jews who had stationed themselves in front of the wall. Vespasian placed himself and his foot soldiers upon a little acclivity near, from which he might easily enter the city, while he sent the archers and slingers to prepare

the way for him. Josephus seeing the danger the city was in, leaped from the walls with all the soldiers, and fell upon the Roman army, driving them away from the wall, and performing a great many brave deeds. Both parties fought boldly; the Jews for the love of their country, and the Romans from a sense of shame; but night came, and they were obliged to retire. For five days successively the Romans made an assault, and were repulsed.

“ I can never read of war without shuddering,” said Aunt Jane. “ What a state of terror must the poor women have been in all this time, seeing their relations killed and wounded about them, without being able to assist themselves or others ! ”

“ And the old men, Aunt ! I do not think their situation could be very enviable,” said the considerate Fanny: “ they must have been wishing to be young again.”

Anne went on reading.

The city of Jotapata was accessible only on the northern side. It was built on a rocky mountain, and was surrounded, on every other side, by valleys immensely steep and deep, so that

those who looked down from it were made giddy by the height. This mountain Josephus had surrounded by a wall, so that the situation of Jotapata was very strong.

Vespasian called a council of war, to consult how they could best overcome the strength of the place; and they agreed to raise a bank against that part of the wall which they could approach. So he sent a part of his army to cut down all the trees in the neighbourhood, and formed hurdles to protect them while they collected all the stones together to make their bank with. The Jews hindered them in their work not a little, by throwing huge stones, which, though they could not reach the hurdles, yet frightened the Romans with the terrible noise they made.

Upon this bank, Vespasian placed engines for throwing stones and darts into the city. He had engines, too, for flinging lances; and his Arabian archers threw their arrows with such speed, that the Jews durst not venture to approach the walls, or those parts of the city which the engines could reach.

Josephus, ever active, had a contrivance

ready to oppose to theirs. He ordered the workmen to build the wall higher; and, when they said it was impossible to be done while so many darts were thrown at them, he invented this sort of cover for them: he made them fix up piles, and spread out between these piles the raw hides of oxen newly killed, which gave way when the stones were thrown, and received them. The darts, too, slid off again without going through, and the fire was quenched by the moisture of the hides.

"What a very droll invention, Aunt!" said Anne: "I do not think many people would have thought of such a contrivance."

"We shall meet with many equally ingenious, I have no doubt," said Aunt Jane, "for war was carried on in a very different manner from what it is at present. Since the invention of gunpowder, the art of flinging stones and of shooting arrows is unknown, except as an amusement. But let us hear how this invention succeeded. Perhaps the Jews may match their rivals in ingenuity, if not in skill."

Under this shelter the Jews worked with



safety, and they never stopped night nor day till they had raised the wall to a very great height: upon the top of it, too, they built towers and battlements.

The astonishing contrivance of Josephus, and the boldness of the citizens, discouraged the Romans, and made Vespasian very angry. He saw it was of no use going on fighting, so he ordered his men to desist; and he surrounded the city as far as he could, hoping that by preventing any one from going out or from entering into it, to reduce it by famine. It happened that the inhabitants had plenty of corn, but they were in want of water. There was no well within the city, and they were usually contented with rain water: but, as no rain was likely to fall during the summer, the people, already, began to feel anxious how they should in future satisfy their thirst. Josephus, seeing the city full of all other necessities, desired that the drink should be given out by measure; and the Jews were so discontented at this, that the Romans soon got to know of their distress. When Josephus found that this gave them hope, he ordered the Jews to wet a great number of their

clothes and hang them about the battlements, till the whole of the wall was running down with water.

“ And what could that be for, Aunt ? ” said Anne.

“ To make the Romans believe, I suppose, that they had such plenty of water, that they could afford to throw it away,” answered Aunt Jane.

Josephus had a contrivance too for getting in supplies of what they wanted. There was a rough place that could scarcely be ascended, and on that account it was not guarded by the Roman soldiers. Up this path Josephus sent out some hardy men, whom he ordered to creep upon all-fours, and to cover their backs with skins, that the watch, when they passed, might mistake them for dogs. These men took letters from Josephus to his friends, and came back loaded with supplies. In time, however, this trick was discovered, and the pass was better guarded by the Romans.

Josephus now began to despair ; and as he was sure his own life and that of the other leaders would be in danger if the city were taken,

he proposed leaving it; and told the Jews that he would collect a large army out of Galilee and return to their assistance. The poor Jews were horror-struck at the idea of his deserting them : old men, children, and women with their infants fell down before him, clung to his feet, and prayed him to stay with them : no misfortune could happen to them, they said, if Josephus were with them.

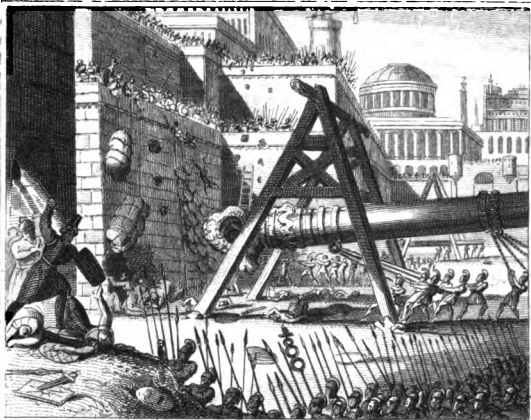
Josephus could not find in his heart to desert them ; and, as he saw no prospect of saving the city, he and all the citizens resolved to die with glory in its defence : so they made a furious sally, and having reached as far as the Roman camp itself, tore the tents down, and set fire to all they could reach ; and never left off this furious way of fighting for a great number of nights and days.

Vespasian, who now found himself quite besieged in his camp, ordered his men to make use of his battering ram.

This ram was a large beam of wood, like the mast of a ship, the forepart of it armed with a thick piece of iron, carved to look like the head of a ram, from which it took its name. The ram was slung in the air by



5



6



ropes passing over its middle ; and hung, like the balance in a pair of scales, from another beam, braced by beams that passed on both sides of it, in the shape of a cross. This ram was pulled backwards and forwards by a great number of men ; and battered the walls with the iron part, making a great noise. The strongest towers and the broadest walls were forced to give way to it.

The Romans brought up this ram to the walls of the city, covered with hurdles and skins to protect it; and at the very first stroke the wall was broken down; and a clamour raised by the people as if the city had been already taken.

“ I am not at all frightened, Aunt,” cried Anne, who nevertheless looked rather pale, “ for I think Josephus will be able to match even this monster.”

“ Well, my dear, let us hear,” said Aunt Jane ; “ I own I am quite anxious to know what invention will cure the mischief, which this ram has, already, been guilty of.”

Wherever this battering ram was placed, Josephus ordered his men to hang down sacks filled with chaff, which turned the

stroke of the ram aside, and very much annoyed the Romans ; for wherever they placed the ram, there they were sure to find the sacks ready for them. But by the contrivance of hooks at the end of long poles they cut down the sacks. The Jews now every moment expected that their wall would come down ; and, in utter despair, they set fire to all the dry materials they could find, and sent them against the engines, which in an hour they had the pleasure of seeing entirely demolished. Added to this, we ought not to omit the exploit of a Jew of the name of Eleazar. He took up an immense stone, and hurled it, down from the wall against the ram, with such force, that it broke its head off, which he, having leaped from the wall, picked up, and returned to the top with the ram in his hand, standing as a mark for the enemy to aim at. In a moment, his body was covered with darts and stones, till he fell down into the ditch with the head of the ram.

The same evening, the Romans erected a new ram ; and began to batter a fresh part of the wall with it. In the mean time a Jew, from the wall, hit Vespasian with a dart on his

foot, and the Romans, when they saw the blood, made a great outcry, and spread the report through the army that their general was wounded. In a moment all left off fighting, and came running to the spot: and first of all Titus, who was in an agony at the news. But Vespasian concealed the pain his wound gave him, and ordered them to return to battle; which they did, vowing as they went to revenge their general.

The battering ram worked hard all night, and broke down the wall in many places; and Vespasian, the next morning, determined to take the city by storm.

Josephus perceived what he intended to do, and prepared the city for defence. The old men he placed at the sound parts of the walls, and where they were broken he placed his strongest troops. The women and children he shut up in their own houses, for fear that their cries and lamentations should make his men effeminate.

And now the trumpeters of the Roman legions sounded all at once, and the army made a terrible shout as they approached to make the attack. They placed their engines



and their ladders against the walls, and, sheltered by their shields, which they held above their heads, they began to mount. The Jews in vain tried to prevent them : their darts and stones had no effect upon the shields of the Romans; great numbers of whom were rapidly rising to the top of the walls, when Josephus, with his ever-ready invention, ordered a quantity of scalding oil to be brought, which he poured down on all sides upon the Romans, and threw the red hot vessels upon them also.

The oil easily trickled down the whole body, underneath the armour, from head to foot, and so scalded the Romans, that they fell down in heaps, and rolled about in agonies, and in this state were easily pursued and beaten by their persevering enemies.

The Jews made use of another invention likewise, to stop the Roman soldiers in their ascent; they poured an oily substance upon the boards of the machines, so that they could neither get up higher nor go back again, but slipped about in every direction, many of them falling backwards and being trampled upon, and others pushed down and slain by the Jews.

Vespasian could witness this dreadful slaughter no longer, and he called off his soldiers in the evening, and returned to his camp.

“ If Vespasian does not despair now, Aunt, I shall call him very obstinate. What right has he, I wonder, to let so many of his poor soldiers be killed, not to mention the Jews his enemies, who could not be many of them left, I should think, now ?” said Anne, whose little heart was ready to burst at such dreadful sufferings, and whose colour rose in indignation to her cheeks.

“ I wish I, or any one else, could answer that question, my dear Anne,” said Aunt Jane, mildly ; “ some men, great men, conquerors as they are called, think they are privileged to take away the lives and property of some among their fellow creatures : but how they persuade themselves so is more than I can explain.”

For forty-seven days the besieged stood out ; when a deserter from the city went to Vespasian, and told him that there were very few citizens left in Jotápata, and that those few were so worn out that they might easily

be overcome by a stratagem. He said that about the last watch of the night, when they were quite weary, the watchmen usually fell asleep, and he advised Vespasian to make an attack upon them at that time.

Vespasian did not feel quite satisfied with the truth of this story : but, as it appeared probable, he determined to make the attempt ; so, the next day, a body of troops, headed by Titus, who was the first to enter, marched without noise, put the sleeping watchmen to death, and took possession of the citadel.

The misery of the citizens may be imagined on seeing themselves betrayed, after such a brave defence. It was some time before they could recover their senses enough to know what was the matter, till they found that their countrymen were falling or flying in every direction. The Romans shewed no mercy, and hurled the poor Jews down the dreadful precipice on which the city stood. Many put themselves to death, preferring any thing rather than to be killed by the Romans ; but some of them, on the first alarm, ran up into one of the towers on the north

side of the city, and defended themselves, till they were surrounded by the numbers of the enemy. Among the great slaughter of the Jews, it is not a little surprising that only one Roman was killed on that day.

The caverns, which were numerous about the city, for some time afforded a shelter to the women and children: but they were hunted down and taken prisoners; for Vespasian gave orders that the city should be entirely demolished.

Thus was Jotapata taken, after a brave and vigorous defence, in the thirteenth year of the reign of the Emperor Nero.

“ Ah ! how sorry I am ! ” said Anne. “ But I wonder what is become of Josephus all this while.”

“ I think Josephus will have some difficulty to escape now,” said Fanny.

The Romans thought of nothing now but of securing Josephus, for whom they searched in all the hidden recesses of the city. Josephus had concealed himself in a pit with forty other persons of consequence, and they had provisions enough to last them a few days. For two days he remained here, and

on the third was discovered to the enemy, by a woman who had been one of the party, and who had been taken.

Vespasian sent two men to persuade Josephus to come out of the den, and deliver himself up : but he would not consent. At last Vespasian sent a tribune, named Nicanor, with whom Josephus in former times had been upon friendly terms.

Nicanor dwelt upon the mildness of the Romans, and told Josephus that Vespasian and all the other commanders admired his conduct during the siege, and would by no means suffer him to be put to death.

Josephus felt inclined to comply with Nicanor's wish to go with him to Vespasian ; but his companions were angry, and threatened to kill him and themselves if he attempted to desert them.

Josephus in vain tried to persuade them to do no such thing ; he assured them that to die in war might be glorious, but it was cowardly to think of putting themselves to death, and that if they saved their lives then, they might be of service to their country at a future time.

But finding it in vain to reason with them, he proposed that they should cast lots who were to die first ; and if the lot fell to him, he promised to submit to his fate. They agreed to this, and he and another man being left, he persuaded his companion that they should both live.

As Josephus was led by Ninnor to Vespasian, the Romans crowded about to look at him. While he was at a distance they expressed great rage against him, but when he came near they all felt interested in his appearance. Titus, in particular, felt great compassion; he remembered how bravely he had seen him fighting a very short time before, and he entreated his father to spare his life. Vespasian ordered him to be strictly watched, until he could be sent to Rome : but at the same time he shewed him every attention, and Titus paid him all the honours he was able.

---

The party joined in pitying the situation of Josephus, and then assembled round the tea table ; the happy group being joined by Jos and Tom, who had walked over, in

hopes of being able to tempt their Aunts and Sisters to join them in a ramble through the woods of Trentham. They were easily persuaded, and the evening being remarkably fine, even Aunt Mary laid aside all fears of rheumatism, and agreed to accompany them. They had several fields to pass through before they came to the park, and Fanny cast many an anxious look at the cows, from a fear she could not conquer, though she hoped her brothers would not observe her.

They reached, at length, the fine open space which fronted the house at Trentham, and led into the park. Deer of various kinds, the spotted, the plain buff, and those with antlers, were skipping about, and Anne was already amusing herself with their various starts and attitudes, as she ran up to these timid little beings. When they had passed the grand sweep and reached the woods, the party soon dispersed in little groups; Jos and Tom spied some robins' nests, which they resolved to secure, although the gentle Fanny joined her earnest petition to the entreaty of her Aunts that they would spare the poor birds. Anne was making a selec-

tion of feathers, and was nearly out of sight. She had promised her sister Maria, who had a great taste for drawing, to find her some jay's feathers, whose alternate blue and black stripes, so gay and so glossy, looked remarkably pretty upon skreens. The feathers of the wood-pigeon were prized, too, by our little amateur, for the softness of their colour, and crow-quills were picked up and preserved for her own private use; for she was making, by her papa's advice, a common-place book, and took great delight in writing, in a smaller hand than Mr. Huxley would allow her to do in her copy-books, all the shadings and pretty scraps of poetry she could think of.

Fanny all the while was walking by the side of Aunt Mary, picking up every wild flower she could find, that she might learn its name, or carry it home, to examine in her little botany book. These flowers she was preserving in a large mullen leaf, while Aunt Jane had brought a little basket with her, in order to fill it with the leaves of the coxfoot plant, to make it into tea, for a poor neighbour who was in a consumption.



## CHAPTER IV.

THEY all met, at last, at the vale of Tempé, a beautiful opening in the midst of the woods, through which was running a small rivulet of water, over a bed of shining pebbles. The banks on the side of this little stream were green and mossy, and the party seated themselves under the huge arm of a plane-tree, which spread all the way along to the rivulet.

This favourite spot took its name from a fancied miniature resemblance to the famous vale of Tempé in Greece, and none but ornamental weeds were allowed to remain within sight of it.

The rivulet was so clear and sparkling, that every one who visited the spot made a point of taking some of the water up in their hands to taste it; tufts of forget-me-not, speedwell, and the yellow trefoil, grew here and there, quite into the stream, and at the

bottom, where it emptied itself into the large sheet of water that bounded the woods on that side, reeds and flowering grasses waved their tall heads, and almost hid it from the sight. Jos had provided himself with a book; and, as he was a good German scholar, it was the greatest treat he could give his sisters, to translate to them from that language. The story he had brought for this occasion was called *Gorgon and Aristomenes*, and was founded on an incident in the Grecian history.

They all sat round him, and listened in, silent attention, for the story was a very interesting one; when Aunt Mary began to feel a little dampness in the air, and being afraid of her old enemy, the rheumatism, she was forced, though reluctantly, to summon them to their walk homewards.

The good little girls jumped up so willingly, that Aunt Mary told Jos she hoped he would not forget to put his book in his pocket when he came again to Longfield; and she would try to contrive as agreeable a walk again, that he might finish it to them in as pretty a place as that in which he had begun.

They returned the shortest way through

the woods; but were frequently tempted to stop, to listen to the nightingales, whose evening song had begun, and for which the woods of Trentham were very famous. It was too late to begin reading again that night, but the next morning, as soon as breakfast was over, and a few domestic duties were performed, they all took their usual seats at the bow window; Fanny and Aunt Mary began shading the oak leaves of the rug, and Anne opened her book and read on.

---

After the conquest of Jotapata, Vespasian and his army returned to Ptolemais. They were received by the citizens with great rejoicings: but not so Josephus, against whom the Romans were very violent, and petitioned Vespasian to put him to death. Vespasian took no notice of their petition, but set about preparing winter quarters for his men. Part of his army he stationed at Cesarea, and part at Scythopolis, but they were not allowed to remain idle long.

A number of citizens had fled from the demolished cities, and had taken refuge in Joppa; and here they employed themselves

in building ships, and turned pirates upon the seas; so that no one could approach the shores in that direction.

Vespasian quickly collected a body of troops, and sent them against these people. The Romans entered Joppa easily, for the town was deserted, the citizens having fled to their ships; in which they lay all night at sea, out of reach of the darts of the enemy.

Joppa, however, was not naturally intended for a haven; for it ends in a rough shore, where deep precipices and great stones jut out into the sea, against which the north wind beats, and dashes huge waves against the rocks. As the people of Joppa were sailing about, the next morning, a violent wind, which they called the *black north-wind*, began to blow, and dashed the ships against each other and the rocks, and forced some into the open sea. They could not land if they wished it, for the Romans in Joppa would have thrust them out into the sea again. Many perished in the waves; others put themselves to death, preferring that way of ending their lives; and dreadful were the cries and lamentations when the ships were dashed

together, or when they were sent back to the shore. Thus was another city won by the Romans, who left a body of horse in the midst of it, to prevent the Jews from again becoming masters of it.

In the mean time a variety of reports reached Jerusalem as to what had been going on at Jotapata. By degrees the whole truth came out, and lamentation and sorrow filled every house. It was reported likewise that Josephus was killed, and he was mourned for by every one as if he had been a near relation. They had a custom at that time of hiring people to lament the dead, who played mournful airs on their pipes, and sang songs of lamentation : and these they hired in honour of Josephus, and continued mourning for thirty days.

"How much they will rejoice, Aunt," said Anne, "when they find Josephus still living, and so kindly treated by the Romans!"

"We shall see, Anne," answered Aunt Jane; "for my part, I do not feel quite certain what they will think about it."

When the truth was made known, however, and his countrymen heard that Josephus was

still alive, and prisoner to the Romans, and treated by them with great respect and kindness, their mourning turned into anger. It was thought that he had of course become a friend of the Romans, and they called him a deserter and coward, and seemed to forget all that he had done in the defence of Jotapata.

After this new victory Vespasian had a mind to visit Agrippa, and to see how the affairs of his kingdom went on : he therefore removed his camp to Cæsarea Philippi.

Before he had been quiet long, the inhabitants of the city of Taricheæ revolted likewise, and were joined by a great number of the disaffected Jews from all parts. The city of Taricheæ was situated at the bottom of a mountain, and partly surrounded by the Lake of Gennesareth. Those sides that were not washed by the lake had been fortified with a wall by Josephus, though not so strong a wall as some of the other cities had. The citizens fitted up ships, and were prepared both for a fight by sea and by land, and were led on by a man of great zeal and courage, named Jesus.

Vespasian, hearing that a great number of Jews were collected in the plain, sent out his son Titus with a chosen but small party of soldiers. These Titus thought too few, and sent to his father for more: in the mean time he made a speech to his soldiers, whom he found terrified at the numbers they were going to fight.

“ My brave Romans,” said he, “ for so I must call you, to remind you of what nation you are, I am delighted to see the alacrity you shew in preparing to fight; but there are some among you, I fear, who feel a secret dread of meeting the enemy. Let me remind you that, as yet, no nation has been able to withstand the Roman arms! Have we not already beaten the Jews? and do we not know that they are led on madly, without order and discipline, without arms, and without horses? For my part, let me assure you I think we have now an opportunity of trying whether my father deserves his former glory, whether I am worthy to be his son, and you to be my soldiers!”

These words animated the men, and they were even angry that fresh troops should

have arrived, to take away or to share the glory they expected to gain.

The Jews were repulsed in the very first attack, and were flying in great disorder into the city, when Titus heard that the inhabitants were quarrelling among themselves. The old inhabitants, who had lived there all their lives, were by no means anxious to fight: it was chiefly the foreigners who had taken refuge in the city, who not only were for war themselves, but compelled the others to join them. The clamour that this quarrel made reached the ears of Titus; who, calling out to his men that now was their time, leaped upon his horse, rode down to the lake, entered the city, and was followed by his troops.

The Jews took fright, deserted their walls, and some fled to the plains, and others took refuge on the lake.

Titus sent immediate news of this victory to Vespasian: who joined him quickly, put a guard into the city, that no one might escape, and set about fitting up vessels to pursue the people on the lake.

The lake of Gennesareth is about seven-



teen miles in length and five in breadth; its waters were sweet, and remarkably pleasant for drinking. It was divided in the middle by the stream of the river Jordan, and several kinds of fish were found in it which were not to be met with elsewhere.

The country which surrounds this lake was likewise called Gennesareth, and was famous for the beauty of its scenery. The soil was very fruitful, and it is singular that not only trees, such as the walnut, which require the coldest air, flourished there, but that palm-trees, figs, and olives should likewise abound there, which require so very hot a climate. Figs and grapes hung upon the trees for ten months, so that the inhabitants were supplied with these and many other kinds of fruit nearly all the year through.

The ships which Vespasian was preparing were soon ready, and the Jews stood but a poor chance against them, for their own were very small, and unfit for defence; besides which they were but poor mariners; all they could do was to sail round the large ships, and throw stones upon the Romans. But they were all clad in armour, so that the



7



8



stones only made a noise, without hurting, while the Romans could wound the Jews fast enough with their darts. When they met pretty near, the Romans ran them through with long poles, or jumped into their ships, with swords in their hands, and slew them.

Dreadful was the slaughter that took place. Very few of the Jews or their ships escaped, and the shores of the lake were covered with dead bodies, besides the ships, which lay scattered about in sad confusion. Indeed their enemies could not help feeling some compassion at the sight of so many dead and wounded people, lying in heaps all about.

Vespasian summoned his tribunal, in order to decide upon the fate of the inhabitants and of the foreigners. Vespasian himself wished to save the lives of the old inhabitants, who had been forced quite unwillingly into the war; but the other commanders overpersuaded him, that it would be wrong to let them go; so he ordered them up into the market-place, both foreigners and citizens. The old men he caused to be put to death, and the young were sold as slaves; a few

being picked out as a present to Nero and to Agrippa.

"I heard Papa say, the other day," said Fanny, putting down her work, "that this was considered as the most cruel and barbarous action of Vespasian's life."

"I am so glad," said Anne, "that it does not mention that Titus agreed to it; for I am quite sure he would not have given his consent to any thing so unjust and so wicked."

"I really believe the same, Anne," said Aunt Jane. "We have read nothing of Titus yet which leads me to believe he would do such a thing; and I admire him the more from knowing that the Romans in general, even the commanders and leaders, believed that nothing which they did against the Jews could be considered wicked or cruel. And it shocks me to think that this idea has continued till much later and more enlightened times, and with people, too, who had much stronger motives to humanity than the Romans."

"You mean with Christians, Aunt?" said Fanny.

"I do, my dear. The history of our own country, even till a few centuries ago, gives us instances of the dreadful persecutions these people underwent, and of hundreds of them being put to death; and no cruelties inflicted upon the Jews were considered unlawful."

"I think, Aunt, our nurse, Molly, must have very queer notions of them now," said Anne, "for whenever any of my little brothers or sisters are naughty, she tells them the old Jew will take them."

"O! I dare say," said Fanny, "that is because they have such long beards growing, and are always so black and so dirty, and have such gruff voices."

"They are still, I am sorry to say, rather a despised race," said Aunt Jane; "but I hope the prejudice against them is wearing away, and that, even in my time, I shall see them filling rather a more respectable rank in society.—Go on, my dear Anne."

Gamala was the next city which Vespasian besieged; nor was it a very easy one to attack. Gamala was situated on the rough ridge of a mountain, which had a kind of

neck in the middle, and was something like a camel's back, from which it took its name. On each side and before it were abrupt points, broken from the rest, and ending in deep vallies : behind, the mountain was rather easier of ascent, and houses were built all the way up, close together. The city hung so strangely, that it looked as if it would fall down upon itself. At the south was a mount which formed a citadel, and above that a precipice ; and there was a well of water within the wall at the extremity of the city. The city was very strongly situated by nature, and it had likewise been surrounded with a wall by Josephus, wherever one could be built.

The inhabitants were very confident of success, though there were but few fighting men in the city, compared with what there had been in Jotapata.

Vespasian removed his camp from Emmaus, and came up to Gamala. Its situation was such that he could not surround the city with his soldiers ; but, wherever he could, he placed a watch. He set his legions to fortify, according to their usual custom, their camp upon

a neighbouring mountain, and set to work himself to raise banks at the bottom.

When these banks were finished, he stationed his engines and battering rams against the walls, which filled the citizens with terror. They were encouraged by their leaders Chares and Joseph; however, the wall was soon thrown down, and the Romans entered the city. The multitudes of people who met them were so great, and rushed on with such violence, that the Romans scarcely knew whether they should retreat or not: but at last they found themselves pushed with such force, that they were obliged to retreat into some small houses in the lower part of the city. These houses were unable to support the weight of such numbers, in their heavy armour, and fell in suddenly. By this means many of the Romans perished. The people of Gamala considered this a proof of God's assistance, and rushed on, hurling stones upon the flying Romans.

Very few of these lived to get back to their own camp, for the dust made by the falling houses prevented many from seeing their



way, and they fell down one upon the other in heaps.

Vespasian was deeply affected at this disaster, and he for a time forgot all thoughts of himself; he went into the city, and, before he was aware of it, had reached quite the opposite extremity of it, and was surrounded by his enemies. He disdained to fly, but he covered himself and his few followers with their shields, and so defended himself bravely. The Jews were amazed at his valour, and by degrees were less violent in their attacks, so that he and his little band were able to retreat gently, without turning their backs on their enemies, till they came to the city gate, and got beyond the walls.

The next morning Vespasian comforted his men, who were not only grieved at their own defeat, but were ashamed at having deserted their general, and left him almost alone to defend himself.

The people of Gamala took courage for a short time, but they had little hope of defending themselves long against so large and so brave an army. The second time the Romans



9



10



made their attack, the greater part of the citizens fled into the caverns about the city, and the old men were left in it to perish by famine: for the food was reserved for the fighting men, who sustained the siege for a long time. At length, three Roman soldiers got under a high tower, and undermined it, without making any noise. They stole gently towards it, rolled away five or six large stones from underneath it, and then went quickly away. The tower came down with a crash; and, while the Jews were in a great fright and consternation from the noise, the Romans attacked them. Joseph, one of the leaders, was killed by a dart, and, at the very same time, their other leader Chares, who was ill, and in the hands of the physician, died likewise.

The Romans, however, were determined to be prudent this time, and not to enter the city too soon; they remained, therefore, till Titus came, who with two hundred horsemen entered into the city without noise. The clamour raised by the watchmen, who saw him enter, soon told the tale in the city. Some of the citizens caught their wives and

children in their arms, and fled to the citadel ; while others, not knowing what in the world to do, fell among the Roman guards, and were put to death.

Vespasian came with his army to the assistance of Titus ; but was greatly hindered in his ascent up the rocky acclivity by the men of Gamala, who stood at the top and rolled stones down upon his troops, while they themselves stood too high to be touched by the darts of the Romans.

A storm however arose, and prevented the Jews from remaining any longer on the precipice ; so that the Roman soldiers quickly surrounded them, and took away from them all hope of defending themselves any longer.

The Romans were by no means anxious to shed more blood than could be helped : but the despair of the Jews made them throw themselves from the rock ; and many preferred seeing their whole families perish in this manner, rather than remain alive to be slaves to their hated foes.

Thus was Gamala added to the Roman conquests, after a vigorous defence, from which the inhabitants deserved better success.

---

The book was again shut, and the little party dispersed in groups to prepare for their early meal. Fanny and Anne were soon ready, and took a stroll into the little field, adjoining the house, which belonged to their Aunts. They were both rather inclined to be thoughtful. Their morning's employment had made a great impression upon them; for, though they had been in the habit of reading history, ever since they were old enough to understand it, yet it was generally in short lessons to their governess, and their feelings were less excited.

The fresh air, however, soon restored them to their gaiety; and they began to talk about their last night's walk, and to wonder where they should go, or what they should do that evening. One thing only they made sure of, though it by no means pleased them, which was, that they should not see their brothers that night; for it was the weekly meeting of the cricket club, and nothing could go on well without their assistance.

After dinner, Aunt Mary announced her intention of walking to the neighbouring village of Stoke, before they began to read

again, to visit some poor, of whom she would be obliged to give a report that evening, at the Dorcas meeting, which was to take place at their house. Fanny and Anne eagerly entreated to be allowed to accompany her, a request which she was not at all inclined to refuse; and Aunt Jane said she had her preserves to attend to, but she promised to be ready for the reading when they returned.

They sauntered, slowly, on the road till they got to the low and dirty village of Stoke. There was nothing pleasing in the appearance of this village, but the neighbourhood was pretty. The source of the Trent was to be found in the fields lying near to the churchyard; and into these fields Fanny and Anne were directed to stroll, while Aunt Mary visited the cottages of the poor.

They sat down by the little stream of the Trent, and after gathering a heap of violets, primroses, and stitchwort, amused themselves with plaiting garlands, with some rushes they found growing by the water.

While Anne was finishing her garland, Fanny collected a large bunch of flowering

grasses, to adorn the parlour chimney-piece at Longfield. It mortified her, not a little, as she was gathering them, that she was as yet ignorant of any of their names; and Aunt Mary had assured her that it would be some time before she would be sufficiently advanced in Botany to begin to examine the delicate flowers of these grasses.

After they had twined their garlands round their bonnets, they made their way to the church-yard, which was close to the meadows, and quite in the rural style.

They passed half an hour here very pleasantly, in reading the epitaphs and inscriptions on the tomb-stones, and many of them were not a little amusing.

When tired, they sat down on one of the stones, and repeated what few epitaphs they could remember having learnt. Fanny had lately visited the Isle of Wight, and she was constantly talking of some of the beautiful scenes she had visited. The church and church-yard of Stoke, reminded her of one of her favourite walks to the church of Binstead, near Ryde.

FANNY. O! Anne, if you had but been with



us at Ryde, and seen the beautiful cottage at Binstead, and the church, and the little white porch, and read those pretty lines we found one day written inside the porch with a lead pencil !

ANNE. What were the lines about, Fanny ?

FANNY. I will try if I can remember them :  
we all got them by heart at the time.

A wand'ring stranger, through Quarr's woods I stray,  
Where pensive thought recurs to ages fled ;  
And slow returning at declining day,  
Beneath this sacred porch to rest am led.

Here in the calm of this sequester'd spot,  
Musing I listen to the murmuring main,  
Whose terrors now, at distance, are forgot,  
Like distant troubles in this scene of pain.

But I must quit this solemn still retreat,  
And to the busy world again return ;  
Leave this seclusion with unwilling feet,  
New cares to combat, and new sorrows mourn.

But why lament thy lot ? dismiss thy fears,  
Recall thine high original and end ;  
Discharge life's duties, and sustain its cares,  
Thou'lt find Eternal Providence thy friend.

## CHAPTER V.

---

FANNY and Anne had just time to hang their wreaths of flowers round the cage of Aunt Jane's favourite goldfinch, when they were summoned to the bow-window to resume their employment. No time was to be lost, Aunt Jane told them ; as their friends were to assemble to an early tea, and all hands would be employed after that time. A few minutes found them ready, and Anne began to read.

No place of Galilee remained now to be taken by the Romans except the small city of Gischala. But few of the inhabitants wished for war, the generality of them being husbandmen, whose sole occupation was in cultivating the ground.

There were some, however, disaffected; and these were headed by a person of the name of John, an ambitious man, fond of authority and of war. He persuaded the citizens to

fight, and drew them out in battle array. Vespasian sent his son Titus to meet them, with a small body of soldiers ; the rest of his army he kept about him, to be ready to attack Jerusalem itself, where he foresaw he should have some trouble. Titus was anxious to make terms with the inhabitants of Gischala ; for he was weary of so much bloodshed, and really pitied these men : so, finding them all assembled, he made a speech to them, and told them that he could not imagine what they could have to depend upon, when so many better fortified cities had been taken. He offered them a free pardon if they would repent, and give over fighting.

There were many in the city who would gladly have made peace ; but John and the disaffected kept possession of the walls, and would not let the quiet people shew their faces. John, however, came forward, and assured Titus that he himself would freely consent to his proposal, and he would persuade or force the citizens to do the same. But, with a great deal of cunning, he added, that Titus ought at least to allow them to keep holiday that day, which was their sab-



11



12



Page 119.

*Published Dec. 10. 1822. by Harris & Son. corner of St. Pauls.*

bath; for if Titus were really their friend, he would wish them to do what their laws and their religion taught them.

Titus, thinking him sincere, consented to wait a day; and withdrew himself and his men to a place called Cydessa, a short distance from the city: but, in reality, John's only fear was, that if the city were taken he himself should be made a prisoner.

So when night came, and John saw that there was no Roman guard about the city, he took some armed men, and some of the citizens and their families, and fled to Jerusalem. He was in great haste, being terribly afraid of being made a prisoner: but was prevailed upon to let a number of women and children accompany him. When they were got about two miles from the city, his fears for his own safety became so strong, that he very inhumanly left the women and children behind; who, fancying that they were close to the enemy, set up a sad outcry, and fled back to the city in such disorder, that many lost their way, falling upon one another, and throwing each other down.

Many called to their husbands and their

sons, entreating them to return and help them ; but John urged his companions to save themselves by flight, without caring for their poor forlorn wives and parents.

When Titus came, the next day, on to the walls to make the agreement, the people opened their gates to him with great joy, and called him their benefactor. But Titus was much vexed when he found that John had escaped, and he sent a party of horsemen to pursue him : it was, however, too late, for he had reached Jerusalem. Titus was vexed at being so deceived, but he was too generous to punish the innocent for the guilty. He entered the city, and ordered a little part of the wall to be taken down, as a sign that he had conquered ; and, after placing a garrison in the place, to guard it for the future, he was not a little pleased to think that the whole of Galilee was in the power of the Romans, though it had cost them no little trouble to gain it.

When John entered Jerusalem, he was instantly surrounded by thousands of people crowding eagerly about him, and asking what new miseries had happened. As soon as he was recovered from the breathless state he

was in, he and his companions began to talk big, and to make the most of their misfortunes: they said they left Gischala because it was a poor weak place, and not worth defending; and that they were come to defend their metropolis.

The people, however, were not long in discovering the real truth, that John had fled to save his own life; and the more sensible part went quietly to their homes again, lamenting the troubles of their unhappy country. But the idle and the restless remained with John, who harangued them for some time about their own strength and numbers. The Romans, he said, were now exhausted, and could do very little against such a place as Jerusalem. By several equally false arguments, John worked up the people to wish for war. This was not, however, the beginning of the discord; for in every city there were some who wished for war, and some equally desirous of avoiding it. The contest was bitter; private families could not agree about it, and quarrels of the most terrible kind broke out between people, who had previously loved each other most dearly. Bands



of robbers got together to rob the country people, and then returned to Jerusalem, which received all without distinction; for there was no governor, nor any one to watch over its interests. These robbers committed every kind of atrocity, and did not hesitate even to murder many of the respectable men who stood in their way, while some they made prisoners. They even took upon themselves to appoint high priests; and, instead of those who had a right to this dignity, they raised some of their own unworthy crew, who would do whatever they wished. The priesthood had from time immemorial descended from father to son, but these people undertook to dispose of it by casting lots. The lot for the high priesthood fell upon a man of the name of Phannias, and too plainly shewed how unjust a method of choosing this was; for he was not only an unworthy man, but he was a mere ignorant countryman. They brought him out of the country without his own consent, and, as if they were acting a play, covered him with a mask, and dressed him up in the sacred garments, and told him what he was to do.

The other priests, who were sitting at a distance, could not help shedding tears, at seeing this jest and mockery of all they held so sacred; and some of them, bitterly, reproached the people for being so slow to punish such wicked conduct. Among these were Jesus and Ananus, two of the most respected of the high priests.

The people, indeed, could no longer bear the insolence of these *Zealots*, as they were called; and met together in a great multitude. Ananus stood in the midst of them, and with his eyes filled with tears, uplifted to the temple, he said, "It would have been good for an old man like me to have died before I saw this day, when such acts of impiety have been done by these villains; and you, my countrymen, my fellow citizens, have been standing silently by. Of whom can I complain? When I behold the tyranny we are under; I recollect that the tyrants entered amongst us as a small band of robbers, and no one complained; houses were pillaged; our governors were arrested and condemned to death, but we were silent. They have seized upon the strongest place in the city,

you may call it the temple, if you please: to me it looks rather like a citadel, or a fortress filled with armed soldiers. Will you bear all this? will you not pluck the oppressors down from your sanctuary? Why should we fight the Romans? what pretence have we? Is it to gain our liberty, when we are slaves of such tyrants as these? What harder fate can we bear? Indeed it would not be so hard: for the Romans look with respect at our temples, even at a distance; while we daily see men born in our country, brought up in our habits, and bearing the name of Jews, walking in the midst of our holy places, with their hands warm with the slaughter of their own countrymen! I am persuaded that you all feel, as I do, that these tyrants ought to be destroyed, and that no punishment can be too great for them: there may be danger perhaps in the attempt; but, if there is, it is right to die before these gates, for the sake of our wives and children, for the sake of God and his temple; and I will lead you on, and assist you with my counsel and with my arm."

Ananusthus urged the multitude who cried

out to him to lead them on against the tyrants. Ananus foresaw the danger he was about to incur, but he felt that it was his duty to endeavour to expel these wicked people from the city, so he chose out his men and put them into battle array. The Zealots had got possession of the temple; and, when they saw the intention of the citizens to fight them, they came out in small parties. At first the attack was made, at a distance, by throwing stones, and for some time they were contented with that way of fighting; they next threw their javelins at one another; and, at last, made use of their swords, which caused some slaughter. The dead bodies of the people were carried to their own houses by their relations; but whenever any of the Zealots were wounded, they were carried up into the temple. This irritated the populace, who fought with such fury that the Zealots were pushed into the temple; and Ananus and his party being forced in at the same time, the Zealots retired into the inner court, and shut the gates. Ananus dared not continue the attack against the holy gates; but choosing six thousand men, left them to

guard the cloisters, and continued sending others from time to time to relieve them.

“ I do believe, Aunt,” said Fanny, “ that we shall soon come to the account of the siege of Jerusalem. Do you know that the last time my Papa was in London he brought me a present of Mr. Milman’s poem, called ‘ The Fall of Jerusalem ;’ shall we meet with the same characters here, Aunt ? ”

“ We very likely may, my dear,” said Aunt Jane ; “ it is the same historical fact, but we must allow a little for poetical fiction.”

“ O ! was that the book that made you so melancholy, Fanny ? ” said Anne. “ I remember I asked if I might not read it ; and Mamma said, that I was not old enough, yet, to understand its beauties, but that I should read it in a few years’ time.”

“ Yes, it is the same, Anne,” said Fanny ; “ I assure you I almost wished that I had never read it, I felt so sorrowful for some days afterwards.”

“ Well,” said Anne, “ I never cried over a book yet, but I dare say there are some books very dismal : for Maria, when she was ill, was

allowed to read "Evelina," and you would scarcely believe, Aunt, that I caught her crying several times!"

"I am sure, Anne, I do not know how you managed, the other night, but I could scarcely help crying when Jos was reading; but I thought Tom would laugh, so I tried to suppress my feelings," said Fanny; whose tender disposition, though it made her beloved, yet, subjected her to many a joke from her brothers.

"Well," said Aunt Mary, "I would advise that we should go on reading; for you know that our party will be here before very long."

Anne roused herself from her thinking mood, and took up her book.

The Zealots continued shut up in the inner temple, surrounded by the guard. But they had a secret friend in the city, who informed them of all that was going on. This was the crafty John, who had escaped from Gischala in so disgraceful a manner. He acted a very sly part; for he went to all the people and pretended to be on their side; and, when he had learnt all their secrets, he

went and told them to the Zealots. He flattered all the principal men, and followed them into their assemblies without invitation ; so that, when they found that every thing they did was made known to their enemies, they began to suspect John of betraying them, and they desired him to take an oath that he had not done so.

John took the oath so readily, that Ananus and all his party believed him innocent ; and they not only received him into their consultations, but they sent him as ambassador from them to the Zealots to propose a peace.

John went into the temple to the zealots ; but, instead of proposing peace, he told them of the hazards he had incurred in befriending them ; and he advised them to send to some foreign nation to come to their assistance. He begged them by no means to make peace ; for that the people would never forgive them, but would certainly put them to death if they opened the gates of the temple.

John told them a great many other falsehoods to induce them to fight. The Zealots were much enraged at Ananus and the people ; and thinking that they had no time to

lose, they sent messengers immediately to the Idumeans, to tell them that they were besieged by the people in the temple, and to implore them to come and to relieve them. They chose two men who were swift of foot, and whom they thought would be able to persuade them. They knew that the Idumeans were a restless people who were fond of war, and who hastened to it as if to a feast.

These two men soon reached the rulers of the Idumeans, who were much surprised at the news they brought. They quickly summoned their people to war, and in a few days an army, headed by four leaders, marched up to the gates of Jerusalem.

Ananus and the guards, who were not aware that any messengers had been sent by the Zealots, were amazed at seeing this army approach, and hastily shut the gates. Jesus, the high priest, addressed the Idumeans from the walls, and assured them that they had nothing to hope, except from laying down their arms. This proposal made them angry, and, in answer to Jesus, they accused the Jews of being friends to the Romans; and said that they would stay with their armour



on before the walls, until they were admitted into Jerusalem.

Jesus retired sorrowful. He found the city besieged on both sides, and he feared they would be obliged to fight against their own countrymen. The Idumeans, too, were uneasy ; and, in the night, a great storm coming on, with thunder and lightning, and earthquakes, they thought that Heaven was displeased with them for coming against Jerusalem. The Zealots beheld the storm from the temple, and saw their friends fencing themselves with their shields, from the rain ; and, feeling great sorrow for their situation, they got together to consult how they could best assist them.

So they went silently, in a body, out of the temple ; and took the saws belonging to it with them ; and, the wind preventing the noise they made being heard by the guards, they reached the gate, the bars of which they cut with their saws, and opened it.

At first the Idumeans were startled, and fancied that Ananus and his party were come out against them : but, the Zealots, soon making themselves known, persuaded the

Idumeans to follow them into the temple. The remainder of the Zealots, who were anxiously watching for them, received them with delight. They first killed the sleeping watch, and then attacked the others, who set up a shout, and the city soon became acquainted with its dangerous situation.

Despair seized them when they discovered that the Idumeans had got into the temple; and many laid down their arms, while others set up a terrible wailing. The cry of the women, too, resounded through the town, and the storm raged with violence.

The Idumeans, a very barbarous nation, spared nobody; and, as the people were driven upon one another in heaps, the next day shewed a sad scene of bloodshed. The city was plundered by the Idumeans, who sought for the high priests to murder them.

The death of Ananus, the high priest, may be considered as the beginning of the destruction of Jerusalem. He was a venerable and a very just man, a great admirer of liberty, and preferred the public good before his own, and peace above all things.

After the high priests were killed, the

slaughter became general, till the Zealots and Idumeans set up a kind of tribunal, where they pretended to have people tried. They chose seventy men, and called them judges.

The first person brought to this tribunal was Zacharias, an eminent citizen, a lover of liberty, and very rich. Zacharias was accused of a wish to betray his city to the Romans ; but, when no proof of this could be brought, he stood up, and, laughing at their pretended accusation, reminded them all of what they had done to disturb the public peace ; and made a heavy lamentation of the state into which they had brought the city.

The seventy judges, not knowing that they were only appointed in jest, brought in their verdict, not guilty ; upon which a great clamour was raised by the Zealots, two of the boldest of whom fell upon Zacharias, and slew him in the midst of the temple, and threw his body into the valley below.

The Idumeans were not at all pleased with this, and bitterly repenting of their coming to Jerusalem, where they had been deceived, they said, by false accounts from the Zealots. They, therefore, retired from the city and

returned to their own country. Before they went, however, they liberated those who were in the prisons, about two thousand in number, who fled to Simon, a man whom we shall have occasion to name by and by.

The Zealots became still more savage after the Idumeans were gone. They spared no one who was respectable or rich. Many attempted to fly from the city, but were stopped by the guards, and, if poor, sent back again; but, if they were rich, a sum of money was extorted from them, and they were allowed to pass.

The Romans, of course, looked upon these domestic quarrels as most favourable to their cause; and the commanders of the army urged Vespasian to allow them to march, at once, against Jerusalem. To their great surprise, Vespasian would not consent. "What," said he, "is more to our advantage than that they should go on killing each other? besides, while they are quarrelling, they have no leisure to make armour, or to repair their walls, and therefore we should have no glory in fighting them."

The commanders yielded to Vespasian's advice, and they soon found how sensible it

was. The Zealots went on in the same furious manner, and hundreds daily perished ; some by their commands, and others when endeavouring to make their escape : no gentle feeling of mercy found its way into the hearts of these savage people.

How indeed could any thing else be expected, when they were led on by the pitiless John ? He daily tyrannized, more and more, over the minds of the Zealots ; and evidently aimed at being made their king. This raised a division even among the Zealots themselves ; for, few of them wished for a king, and the rest hated John for his ambition, cruelty, and cunning ; so that, now, the seditious were divided into two parties.

At this time, indeed, the whole of Judea was in an equally miserable condition. The Sicarii, a band of robbers, took this opportunity of ravaging the country ; and, while the Jews were engaged in celebrating the feast of unleavened bread, they entered a small city called Engaddi. They dispersed the citizens, and took away every thing out of their houses, together with the fruits of the land. They carried all these stores into

a fortress of great strength near Jerusalem, called Masada, built formerly by the kings as a repository for their treasures during the time of war, and as a burying-place for their dead. Here the Sicarii stationed themselves, and collected all the disaffected people from the neighbouring countries.

"Well," cried Anne, "I begin to give up all hope now for this poor distracted country. The people do not shew much regard for it, I think, when they can go on so, with the enemy at their very gates. I almost think they deserve punishment."

"And enough they will have, my dear, I have no doubt; angry as you now are, I rather think you will be sorrowful enough, before you reach the end of their sufferings," said Aunt Jane.

"I am sure of that, too, because I know very well what we are going to read about," said Fanny; who had in her head the recollection of Milman's poem.

News of all that was going on was brought very regularly by the deserters to Vespasian, who really felt some compassion for these unhappy victims; and he determined that he

would not be long before he began the siege of Jerusalem. But first of all he marched up to Gadara, to take possession of that small city. A part of the citizens received him with joyful acclamations; but the rest, who were inferior in numbers, fled from the city at the approach of the Romans.

Vespasian gave those who received him his right hand, in sign of security, and placed a guard in the city, of horse and foot; and, after sending Placidus with some troops to pursue the runaways, he himself and the rest of his army retired to Cæsarea.

Placidus soon overtook the body of fugitive citizens, who being mostly young hot-headed men, finding themselves pursued, turned back, and fell upon their enemies. The Romans seemed to retire a little way, but it was only that they might let the small body of Jews come on into the midst of them, when they were surrounded by their horsemen, and all flight was cut off. The Jews in vain attacked the Romans, who were joined close together, and walled in with their armour: some rushed like wild beasts upon the swords of their enemies, and the rest were

taken prisoners. Placidus then took possession of many of the smaller cities, and put his soldiers on board the vessels, to pursue those who had sailed away upon the lake.

In the mean time an account reached Vespasian of the commotion in Gaul, and that some of the Roman generals and governors had revolted from Nero ; so he lost no time in hastening the affairs of Judea, that he might return to the assistance of the emperor.

“ Gaul was the ancient name for France, I believe, Aunt ?” said Anne.

“ It was, my love.”

The winter, however, prevented him from fighting, so he employed himself in putting garrisons into the villages and smaller towns. He spent two days in settling the affairs of the city of Antipatris, and from thence he came to Emmaus, where he fortified his camp. He arrived soon after at Jericho, where he was met by Trajan. The inhabitants fled at his approach, so that he found the city desolate. Jericho is situated at the foot of a naked and barren mountain, and extends as far as the site of Sodom on one side, and the Lake Asphaltites on the other.



On the opposite side is another mountain called the *Iron Mountain*, and the country between these two mountains is called the *Great Plain*. The river Jordan divides it : and it has two lakes, Tiberias and Asphaltites ; the waters of the former are sweet and fertile, and those of the latter, salt and barren. Plantations of palm trees are seen on the banks of the Jordan, but the rest of the plain is burnt up with heat, and the air is very unwholesome.

---

Our party was here interrupted by the arrival of a few of their visitors with their workbags in their hands. Aunt Mary and Aunt Jane, who were charitably disposed, and who were likewise much respected in the neighbourhood, had proposed to all their friends that they should meet once a month at each other's houses, to make clothes for the poor, each giving a small subscription, and each having alternately the power of recommending a poor neighbour to the notice of the charity. There were so many poor in the neighbourhood, and, I should likewise say, so many well disposed ladies, that the charity

had much increased since its establishment, and new rules were made. This evening about twenty ladies met at Longfield, and after tea, which was always a merry meal with them, for there was plenty of gossip, they got the tables out and set to work. Aunt Mary was secretary, and sat with her book before her, ready to note the names of those who had been relieved, and of those who wanted relief. Miss Mayer, of the Marsh, with a few more notable ones, sat with their large shining scissars at a round table, cutting out, and preparing the work. Miss Ellen Rhodes and Miss Wilson, the visitors for the last month, were seated round Aunt Mary's table, relating all they had seen, and all they had done, during their daily rambles; while good old Mrs. Brooke, whose eye-sight was indifferent, sat in the bow-window with a large flannel petticoat in her hand, chatting freely with Fanny and Anne, who were much amused with the droll stories she told them, though they were careful not to let their mirth interfere with their work, which they fancied themselves highly honoured to be intrusted with.

## CHAPTER VI.



THE next morning, Fanny and Anne rose early and walked out before breakfast, to carry the two little caps they had made the evening before, to a poor woman who lived at Harts-hill. They had received Aunt Mary's consent the night before, and directions where to find the cottage; and as it was a fine fresh morning, and the birds were singing, and the ploughboys whistling in the field, they enjoyed their walk amazingly.

They easily found the cottage; fitted the caps on the head of the unwashed child, and tripped home again, heartily rejoiced to see their Aunts seated at the breakfast table, ready to begin breakfast. Aunt Jane, moreover, had placed before each of their plates a cabbage-leaf full of black currants, which she had herself gathered fresh from the trees that morning.

They talked over the last night's meeting;

and Aunt Mary could not help congratulating herself upon having gained the society - so good a patroness as the rich Miss W., who had already placed in her hands a handsome donation, which had nearly doubled the funds of their little treasury. All the little domestic arrangements were soon settled; the party were summoned to the shady bow-window by Aunt Jane, and Anne had the pleasure of again finding herself in the dignified situation of reader to the party. Her little book was soon opened, her maps spread out with care, and she read on.

Vespasian having fortified all the towns round about Jerusalem, and placed garrisons in them, was preparing to march to the capital itself, when news reached him of the death of Nero, the Emperor of Rome.

"Do you remember, my dear Anne, reading an account of the death of this cruel emperor in the little History of Rome, which I gave you for your last birth-day present?" said Aunt Jane.

"Yes, indeed, Aunt, I do," said Anne. I remember that a plot was laid against him, and that he ran away with a few of his friends,

and killed himself in some hiding-place about Rome."

"Friends he had none, I should think," said Aunt Mary; "he might have had slaves. But, however, go on, Anne: for I think we all remember about this cowardly emperor."

Vespasian gave over fighting for a time, until he saw who was elected emperor by the Romans; and when he heard that their choice had fallen upon Galba, he still would not proceed, till he received directions from the new emperor. He sent Titus to salute him, and to wait his commands. Agrippa set sail on the same errand with Titus; but before they had got far, they heard that Galba was slain, after a short reign of seven months, and that Otho had taken the management of the government upon him.

Agrippa continued his voyage to Rome, but Titus resolved to return and join his father. The suspense they both were in, prevented them from pursuing the Jewish war until they saw how things went on at Rome.

In the meantime, another civil war arose in Jerusalem. A man of the name of Simon,

not so crafty, but superior in strength of body to John of Gischala, came to the Sicarii, or robbers, who had possessed themselves of the fortress of Masada. At first they would not trust him, and only allowed him to enter the lower part of the fort ; but his manners and habits so well agreed with their own, that they soon allowed him to accompany them in their little expeditions. Being fond of power, he began to tyrannize over them ; but finding that he could not get them to do all he desired they should, he left them, and retired to the mountainous part of the country. While he was there, he proclaimed liberty to all in slavery, and rewards to those who should join him ; so that he soon had a strong body of men about him. He first overran the villages that lay near him in the mountainous country ; then he ventured lower down, till by degrees he became so formidable, that many powerful men joined him ; and his army, which was at first only composed of robbers, were now as obedient to him as to a king.

He built a wall round the village of Nain, which served him for a fort ; and he enlarged

the caves, and concealed in them all the treasures of which he had robbed his countrymen. In fact, he made no secret that he was preparing his soldiers for an attack upon the Zealots themselves in Jerusalem."

"What, another party raised against poor Jerusalem?" cried Anne. "Oh! Aunt, it is really too much for one city to bear; enemies within, and enemies without the walls!"

"It is impossible to imagine a more melancholy situation, indeed, Anne," said Aunt Jane.

Simon increased his power very much indeed, by taking possession of the city of Hebron, the capital of the country of the Idumeans. This city the inhabitants boasted was the most ancient one in the country; more ancient even than the famous city of Memphis, in Egypt. They also said that it was the residence of Abraham, and the place from which his posterity descended into Egypt, and that their monuments, in very fine marble, were still shewn there.

About three quarters of a mile there was a very large turpentine tree, which they boasted had been there ever since the creation of

the world. Simon, however, laid the country waste, and like locusts, which leave a whole forest bare, he left nothing but a desert behind him.

The success of Simon in the country of the Idumeans alarmed the Zealots, who laid ambushes for him, and seized upon his wife, with her attendants. They returned with joy to Jerusalem, and thought that Simon would surely make peace with them in order to get back his wife. Simon was in no very merciful humour, when he heard of the capture of his beloved wife. He came in a fury to the walls of Jerusalem, and like a wild beast, revenged himself on every one who came in his way. He caught and tormented whoever came out of the city gates, even if they only came to gather sticks or herbs. He cut off the hands of a great many citizens, and sent them back to the city to frighten the rest. He told them to tell their countrymen that, if they did not send him back his wife, Simon had sworn he would break down the wall, and cut off the hands of all the citizens.

These threats frightened not only the



people but the Zealots too, who sent him back his wife, on condition he would leave off such savage conduct. When Simon had set his wife free again, and got her back from the Zealots, he returned to the Idumeans, and, driving them all before him, he forced great numbers into Jerusalem, where he followed them, and again surrounded the walls, so that no one could go out or come in. In fact, he became a more cruel tyrant without the walls, than John was within them; and many of the afflicted Jews would have fled to the Romans for succour and protection, but that they were not able to pass the gates without being insulted by Simon.

John of Gischala, the tyrant of the city, became at last so odious to his own party, that most of them revolted from him, and even sent to Simon to invite him to come into the city. Simon granted them his lordly protection in a very arrogant manner, and entered the city to deliver it from the Zealots. He then attacked the temple, where John and the few who remained with him had retired; it was so well fortified, that they attempted in vain to get possession of

it, and were becoming weary of the work.— For a while we must leave the Jews in this disgraceful war, fighting their own brethren, and wasting that strength, which they ought to have saved to make their country free, in private quarrels with their fellow countrymen.

Vespasian was again stopped in his progress against Jerusalem, by hearing of the melancholy state in which his own country was plunged. Vitellius had arrived at Rome from Germany, and brought with him a great number of German soldiers ; so that all houses were filled with his armed men. These Germans were so astonished at the splendour which they saw around them, gold and silver shining every where, and such a profusion of riches, that, not being accustomed to any thing of the kind, they plundered wherever they could, and often committed murder, to enable them to steal.

Vespasian naturally felt indignant that the government of his country, of Rome, the city of which he felt so proud, should be tossed about as it were from one person to another ;

and he was vexed to think that he was too far from her to avenge her cause, or to see that his countrymen were better treated.

His own troops shared his indignation. The commanders and soldiers met together in companies, to consult how they could alter things; they began by declaring that they never would obey Vitellius, while Vespasian, their beloved General, who had earned so much glory by his victories and his justice, was living: he, who so richly deserved any honour which his country could bestow upon him, whose age and experience even entitled him to it! They lastly decided that the soldiers, the saviours of the empire, had a right to choose an emperor for themselves. With one voice, therefore, they declared Vespasian emperor, and they went to him, and implored him, as he loved his country, to take upon himself the government of it. Vespasian's anxiety had been for his country; he had felt no wish to exchange his own safe situation, for one so hazardous and uncertain as that of emperor, and he therefore positively refused their request. But they rushed in

to him with their swords drawn, and forced him to submit to their wishes, and to allow them to salute him emperor of Rome.

Vespasian immediately sent to the Egyptians, to desire them to acknowledge him for emperor. He knew very well that without the assistance of this powerful nation, which supplied all Italy with corn, he could not expect to make good his claim. The Egyptians readily took the oath of obedience, and their example was followed by all the cities of Judea that were in the hands of the Romans; upon which Vespasian went into Egypt, and remained there till news came from Rome that Vitellius was killed, and that Vespasian was hailed emperor by all the Romans. Addresses of congratulation were sent to him by all the cities of his empire, which were so numerous, that Alexandria could scarcely contain all the people who came. At this time of rejoicing, Josephus was not forgotten: he had prophesied, when he was first taken prisoner, that Vespasian would soon be made emperor; and Vespasian therefore released him from his bonds, and

set him free ; and the generous Titus begged his father not only to take his chains off, but also to let them be cut to pieces, that all the world might know that they never ought to have been put on. So Vespasian ordered it should be done, and a man came in and cut the chains to pieces.

As the winter was now far advanced, Vespasian made haste to go to Rome, and sent his son Titus with an army to finish the conquest of Judea.

“ But I wonder what became of Josephus, Aunt,” said Anne ; “ will he join the Jews again, do you think, and fight against these Romans, whom he admires so much ? ”

“ I remember,” said Aunt Jane, “ reading the life of Josephus, written by himself, in which it is mentioned, that, after he was set free, he was sent with Titus to the siege of Jerusalem. Here he was often in great danger, both from the Jews and the Romans : the Jews wished to get him into their power, that they might punish him ; and the Romans, whenever they were beaten, fancied that Josephus had betrayed them. He always

found a friend, however, in Titus, who was too generous himself to believe any thing that was said against him."

"Well," said Fanny, "I think Josephus was quite as well off as he deserved. I, for my part, should admire him much more if he had joined his countrymen again, and helped them to set their country free."

"Yes, Fanny," said Anne, "it looks quite as if he did not care what became of his country, if he himself were safe."

"Josephus's conduct is not easy to understand," replied the mild Aunt Jane; "but we ought not to forget how much he had suffered by the repeated suspicions of the Jews, and, on the other hand, how merciful the Romans had been to him. And now, my dear Anne, let us return to Jerusalem, although I own the conduct of the inhabitants greatly shocks me."

After a long and painful journey, partly on foot and partly in a ship, Titus reached Cæsarea, having resolved to stay there and collect his army before he proceeded to Jerusalem.

In the mean time the factions in that city

had increased to three, one faction fighting against another ; and they could be compared only to the mad ravings of an animal, which, for want of other food, begins to tear its own flesh. The rulers of the different factions could not bear to see the others tyrannize, because they wanted to have all the power in their own hands. Simon was the head of one party, John of another, and Eleazar of another.

FANNY. In the " Fall of Jerusalem," the book that Papa gave me, they are called Simon the assassin, John the tyrant, and Eleazar the zealot.

" And very well named too, I think, my dear," said Aunt Jane.

Simon had possession of the lower part of the city, and he had to defend himself from the attacks of John, who was in the upper, and who could throw stones, and darts, and javelins, without any danger to themselves, upon Simon's party. But Eleazar, who was in the temple, above the upper city, could annoy John and his party in the same manner, though they too received darts and stones from below, which frequently killed even the

priests in the temple. In consequence of this constant warfare, all the buildings about the temple were burnt down, and it was become a desert place, ready for fighting in on both sides ; and likewise all their supplies of corn, that would have lasted them for years, were burnt down : they were therefore threatened with a dreadful famine, in addition to their other misfortunes.

The great body of citizens, who had never wished to fight, either against the Romans or against one another, began now even to wish for the Romans, to put an end to this unnatural war ; but they could do nothing. Guards were set at every place, and the only thing the three factions agreed in, was to persecute those who wished for peace with the Romans. The noise of the fighters, and the lamentations of the peaceable citizens, filled the city. The despair they were in was dreadful ; they took no notice of one another ; they did not even bury the dead bodies of their friends, for they expected soon to join them.

Thus they went on, when Titus, giving orders to his men to meet him, began his



march to Jerusalem. He was joined by three legions, two of whom had fought and conquered under his father; and the third, who had been formerly beaten by the Jews, were anxious to recover their fame by acts of valour. A friend of his, Alexander Tiberius, formerly governor of Alexandria in Egypt, came and joined him, and was made one of his generals.

The auxiliaries met him on the road; then followed those who were to prepare the road and measure the camp; then the baggage, and the soldiers completely armed; next came Titus himself, and his pikemen. All these preceded the engines, and after the engines came the ensigns, and the tribunes, and the eagle; then the trumpeters belonging to them; then came the main body according to their ranks, every rank being six deep. The servants followed with their baggage, and the guards brought up the rear.

Titus marched on in this order, through Samaria to Gophna, and when he had lodged there one night, he took another day's march, and pitched his camp in a valley, called by the Jews the *Valley of Thorns*, between

three and four miles from Jerusalem. There he chose a few select horsemen, and went to take a view of the city, to observe what strength it possessed, and how courageous the Jews were, and whether the sight of him would frighten them into submission.

“ I think, Fanny,” said Aunt Jane, “ that I heard you repeat to your Papa, on Sunday evening, some lines which would be applicable to the part we are now reading.”

“ Yes, Aunt,” said Fanny, “ they are out of the Fall of Jerusalem, and what Titus is supposed to say, when he first sees and laments that he must destroy that city. The description of the temple struck me, and I thought Papa would be pleased by my learning them to say to him.”

“ Repeat them to us, then, my dear,” said Aunt Jane, “ and speak slowly and distinctly, that both I and your sister Anne may hear them.”

Fanny willingly complied, and repeated the following lines :—

---

It must be !  
 And yet it moves me, Romans ! it confounds  
 The counsel of my firm philosophy,

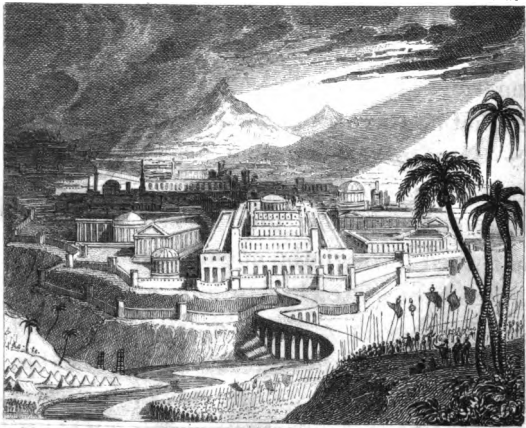
That ruin's merciless ploughshare must pass o'er,  
And barren salt be sowed on yon proud city.  
As on our olive-crowned hill we stand,  
Where Kedron at our feet its scanty waters  
Distils from stone to stone with gentle motion,  
As through a valley sacred to sweet peace,  
How boldly doth it front us ! how majestically !  
Like a luxurious vineyard, the hill side  
Is hung with marble fabrics, line o'er line,  
Terrace o'er terrace, nearer still, and nearer  
To the blue heavens. Here bright and sumptuous  
palaces,  
With cool and verdant gardens interspers'd ;  
Here towers of war, that frown in massy strength.  
While over all hangs the rich purple eve,  
As conscious of its being her last farewell  
Of light and glory to that faded city.  
And, as our clouds of battle dust, and smoke  
Are melted into air, behold the temple,  
In undisturb'd and lone serenity,  
Finding itself a solemn sanctuary  
In the profound of heaven ! It stands before us  
A mount of snow fretted with golden pinnacles !  
The very sun, as though he worshipp'd there,  
Lingers upon the gilded cedar roofs :  
And down the long and branching porticoes,  
On every flowing-sculptur'd capital,  
Glitters the homage of his parting beams.  
By Hercules ! the sight might almost win  
The offended majesty of Rome to mercy.



13



14



"Thank you, Fanny," said Aunt Jane. "I took particular pleasure in hearing you, because you repeated the lines so slowly, that I could hear every word distinctly. And now, Anne, let us hear a little more before it is time to give over."—Anne went on reading.

As Titus was riding along the wall which led to the city, a number of Jews leaped suddenly out of the towers called *Women's Towers*, near the monuments of Queen Helena, and standing directly opposite his horse, prevented him from going on to the rest of his men. But few of his own soldiers were with him, and they were so wedged in, that they could neither move forward nor retreat. Nor did the other soldiers know in what a dangerous situation he was placed, but fancied that he was still in the camp.

So Titus perceiving that his escape must be owing to his own valour alone, called to his men to follow him, turned his horse, and rushed through the enemy's troops. His soldiers kept quite close to him, and, though the enemy with a shout hurled darts and javelins at them, they succeeded in breaking through the ranks. Two only of his brave

followers were killed, one of whom fell from his horse, and the other got separated from his companions; but Titus with the rest escaped, and reached the camp in safety.

As soon as Titus was joined by his third legion, he removed his camp to a place called Scopus, or the *Prospect*, within a mile of the city, which commanded a view of the famous temple. Here he fortified one camp, and another he made a few furlongs off. His army was again joined by another legion, who received from Titus orders to encamp about three quarters of a mile from Jerusalem, at a mount called the *Mount of Olives*, which lies on the east side of the city, and is parted from it by a deep valley called *Cedron*.

“Well, my dear Anne,” said Aunt Jane, as she saw Anne closing her book at the entrance of the servant to lay the cloth for dinner, “your curiosity will soon be gratified, for we are actually beginning the account of the famous siege of Jerusalem, prophesied by our Saviour, and which was the cause of the total overthrow of the Jewish nation.”

"Yes, Aunt, I am very glad that we are getting to the famous siege; and I expect to hear of wonderful inventions, like those of Josephus at the siege of Jotapata. But, for all that, I shall be sorry when it is all over, and when my little book is finished."

"Oh! I dare say, Anne, I shall be able to find some new history, even more interesting than this; and if I perceive that you remember this, I may, perhaps, look out for one even before your next birth-day," said the kind Aunt.

"And let us come and read it here Aunt, where we are so nice and snug! I am sure I can attend a great deal better than in the school-room at home, where there is always so much noise, and Sam is for ever saying his long lesson to Mrs. Johnstone."



## CHAPTER VII.



As Aunt Mary had dropped a hint of an excursion to Moucaup that very evening, our little party lost no time in assembling after dinner to their book and their work. They even gave up their stroll to the bottom of the field, which indeed had become almost impracticable, as the weather had very rapidly become hot during the last two days.

Anne, with a look of very great importance, took her station on her little stool near Aunt Jane, and began to read.

Before we begin this celebrated siege, we must give a short description of the city of Jerusalem itself, a city so favoured and renowned.

“It is in the very centre of Judea, I see, Aunt, in the map,” said Anne.

It was built upon two hills, opposite to each other, and divided by a valley, on the entrance of which the houses terminated. One of these hills, on which the upper city was

built, was much higher than the other, and was named by King David, the Citadel. The other hill, called *Acra*, on which was built the lower city, was in the shape of a crescent.

The valley, which separated these two hills, had the singular name of the *Valley of the Cheesemongers*, and extended as far as Siloam, a fountain celebrated for the abundance and the sweetness of its waters.

FANNY. That is the fountain, Aunt, where Miriam goes every night to fetch water and fruits for her father, the assassin Simon, when the famine is so dreadful.

AUNT JANE. You mean in the poem of the Fall of Jerusalem?

FANNY. Yes, Aunt; it is described beautifully there. But please to go on, Anne: I beg your pardon for interrupting you.

The two hills on which the city was built were fortified by three walls on every side, except on the sides where the precipices led into the valley, which being impassable, were guarded only by one wall.

Of the three walls which guarded the city, the most ancient one was built by King David, and finished by Solomon, and sur-

rounded that part of the city in which the temple stood.

The second wall surrounded the northern part of the city.

The third wall was built by King Agrippa, to guard the new part of the town, and after passing the sepulchral caverns, it joined the old wall at the valley of Cedron. This new part of the city was called Bezetha. The towers upon these walls were of an amazing height, and were as solid as the walls themselves. They contained rooms, and cisterns for rain-water, which were ascended to by a very broad staircase; and each wall had a great number of these towers. Three of the towers, in the old wall, were built by Herod the Great, in honour of his friend, his brother, and his wife.

“Ah! the poor Marianne, Aunt,” said Anne, “whom he put to death so cruelly, and then repented of it!”

The name of one of the towers was called Hippicus, from his friend of that name; another was called after his favourite brother Phasaelus; and the other Marianne, which, being in honour of a female, he ornamented

more, and made it more beautiful, though not so strong as the others.

These towers were not made of common stone, they were of white marble; and each block was an immense size, so that when finished they had the appearance of one solid stone, cut into the shape of stairs. Within the wall on which these towers stood Herod had built himself a palace, of a very curious construction. The wall and towers formed a part of the palace, and each tower contained a hundred bed-chambers for his guests, which were ornamented with a variety of precious stones, collected from all parts of the world. The vessels in these chambers were all of gold and silver, and the chambers themselves were surrounded with porticoes supported by pillars of different marbles. Between the towers were groves of trees, with long walks through them; and cisterns and canals of water, with brazen statues, out of which the water ran.

Herod's *dove-courts* for tame pigeons were here, which were so famous; indeed it is a difficult as well as a painful thing to describe this fine palace, which was burnt and

nearly destroyed, not by their enemies, the Romans, but by the quarrelsome Jews themselves.

"I think I should like very much, Aunt," said Fanny, "after we have done reading Josephus, to read some travels to Jerusalem, to hear how much of all these beautiful places remain."

"I have no doubt we can find some travels, Fanny," said Aunt Jane, "and most happy shall I be to gratify your curiosity; but I fear we shall not find that much of the Old Jerusalem was left, even in the time of Josephus."

"Oh, Aunt!" cried Anne, "remember how merciful Titus is; I should think he would not destroy more than he could possibly help."

"Well, we shall see," said Aunt Mary; "if you read on, that will be the shortest way of ascertaining the fact."

Anne, who was very fond of laying down her book, and indulging a long thinking fit, was soon roused, and went on reading.

The temple, that famous building erected by King Solomon, was situated upon a hill. At first, the plain on the top of this hill was

hardly large enough, for the sides were all like precipices; but Solomon threw up banks, and levelled it, and it became a large plain on the top of the hill. The Jews had built a wall from the very bottom of the hill, round three sides of the temple; they then surrounded the upper courts with cloisters, and afterwards the lower courts too.

These cloisters were double, and the pillars which supported them were of one block of solid white marble, and the roofs adorned with cedar, curiously carved. On entering the temple, the visitor passed these first cloisters to the second court of the temple, where there was a partition made of stone, low, but elegant: upon it were placed pillars at equal distances, upon which was written the law of the temple, *that no foreigner should go within that sanctuary*; for this second court was called the sanctuary, and was ascended by fourteen steps. Beyond the steps was a piece of level ground, and then another flight of steps leading to the gates. On the north side there were eight gates; on each of the others, four, except the last, which had only two. Nine of these gates were covered on each

side with gold and silver, and one, leading to the holy house, was made of Corinthian brass.

The holy house itself was placed in the midst of the inmost court, and was ascended to by a flight of twelve steps.

Before the door of the house was a veil of the same size as the door. It was a Babylonian curtain, and embroidered with blue, and scarlet, and gold, and fine linen. The scarlet colour represented fire; the linen or flax, the earth; blue, the air; and purple, the sea.

The first part of the temple which any one entered contained the candlestick, the table of shew bread, and the altar of incense. The seven lights which were burning in the candlestick signified the seven planets, and the twelve loaves on the table of shew bread, the twelve signs of the zodiac. The inner part of all the temple was called the Holy of Holies, and was not to be entered into or seen by any person.

The outside of the temple was most brilliant and curious. It was covered with plates of gold, which were bright and dazzling. Its top was covered with spikes.

In front of the temple stood the altar, of

a square form, with the corners projecting like horns, and the passage up to it was an insensible acclivity.

The temple was guarded by the tower of Antonia, which joined the cloisters, and was built by Herod, and in which a Roman legion was stationed.

This short description of the city and of the temple will serve for the present, to assist us to understand what was going on there, when Titus made his first appearance with his besieging army at the walls.

Simon had at this time in the city under his command fifteen thousand men, including the Idumeans, who also obeyed him; John had six thousand men, and was joined by two thousand Zealots, with Eleazar, their commander.

The people who would not join either of these two parties, were plundered and annoyed by both.

The quarrels between the two parties did not cease, even when the Romans were at the very walls, but they continued fighting: Simon having possession of the upper city, and John of the temple.



While the affairs of the Jews were in this disgraceful situation, Titus rode round the city, to fix upon the spot best suited for his attack. He found the valley inaccessible, and decided upon a part called the monument of John the High Priest, in which the wall was lower and less guarded than in other parts, because it was in a part of the new city but little inhabited. By this means he thought he should get to the third wall, and so on through the tower of Antonia, to the temple itself. As he was returning, however, a dart from a Jew struck the shoulder of his friend Nicanor; who, with Josephus, had ventured too near the walls, to talk about terms of peace; and this circumstance made Titus angry, and made him resolve to lose no time in beginning the siege.

He gave his men orders to set the suburbs on fire, and to collect all the wood to raise banks against the walls, so that the trees were cut down immediately, and the suburbs left bare.

The Jews in the mean time were not quiet; Simon, who was nearest the place of attack,

brought his engines of war, and set them at distances upon the wall.

They had taken these engines at different times from the Romans, but were so little skilled in using them, that they were almost useless to them : however they contrived to cast a few stones and arrows upon the Romans who were making the banks, and then ran out in companies and fought them.

But the engines that the Romans had were much larger and more cleverly worked, and repelled the Jews, and even drove them away from the walls. The stones these engines sent were immensely large, and carried a great way, and being white and very bright, the watchmen on the walls could see when they were coming, and cried aloud in their own language "*the son cometh*," so that those who were in its way stood off, or threw themselves on the ground, and the stone did no harm : but the Romans perceived this, and blackened the stone all over, so that no one could see it was coming till it was quite near, and a great deal of harm it did.

"What can it mean, Aunt," said Anne, "by the '*son cometh*'?"

"These words have been in vain attempted to be explained, my dear Anne," said Aunt Jane, "by people who can read Josephus in the original language."

"What language was it written in, Aunt?" said Anne.

"In the Chaldee language, my dear."

When Titus had finished his banks, which he did, although greatly opposed and hindered by the Jews, he stationed his engines at work very near together, and the noise of them all made a most dreadful sound. The factions in the city now perceived how foolishly, as well as wickedly they had acted, in fighting against one another, instead of joining against their mutual foe; so both sides laid aside their disputes and their hatred, and joined together in one body.

They ran round the walls with torches, which they threw against the engines, while the bolder jumped down upon the hurdles that covered the machines, and pulled them to pieces, and destroyed every thing they met.

The Jews, however, having left off their attacks for some time, the Romans fancied

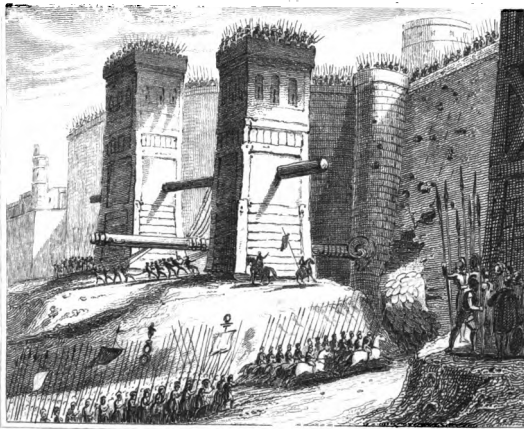
they had retired from fatigue or from fear, and dispersed themselves through the camp; when the Jews sallied forth again, and carried their arms up to the very fortifications of the camp; and a furious engagement took place. The Jews absolutely forced the Romans to retire, till Titus rode up among them, and with his own hand slew twelve of the enemy, and drove the rest into the city. He took one prisoner, too, whom he caused to be crucified in front of the walls, as a warning to the rest of the Jews.

The next night a great disturbance happened among the Romans: Titus had given orders that three high towers should be erected; and in the middle of the night, when all was calm and still in the Roman camp, one of these towers fell down. The crash was dreadful: and the Romans, not knowing what had happened, and seeing no enemy about, were afraid of one another, and crept about in a disconsolate manner, demanding the watchword of every one they met. They remained for a long time in this panic of fear; till Titus, who was informed of what had hap-

pened, gave orders that they should all be made acquainted with the real fact.

These towers were indeed so troublesome to the Jews, that they would gladly have destroyed them all if they could; instead of which, they were so high, that they could no ways reach them; they were too heavy for them to overturn, and too well guarded with plates of brass for them to set fire to. The Jews nick-named the largest of these huge towers Nico, because it *conquered* all things; and the effect of the darts, and stones thrown from it was so dreadful, that they were forced to retire from the walls, and to lodge under shelter. In fact, a great many grew lazy, and fancied there could be no necessity of guarding the wall at all.

The Romans now mounted the breach, which had been made by Nico; and all the Jewish guards immediately retreated to the second wall, whilst those who had gotten over the first wall opened the gates, and received all the army within it. Thus the Romans obtained possession of this wall on the fifteenth day of the siege, when they de-





molished a great part of it, as well as the northern parts of the city, which had also been demolished by Crotius, on a former occasion.

Titus pitched his camp within the city, at a place called, "*the camp of the Assyrians*;" but took good care to keep out of the way of the darts of the Jews. While the Jews, a little more on the alert, divided themselves into bodies, and determined to guard well their second wall.

John and his party fought from the tower of Antonia, and from the northern cloister of the temple; while Simon and his party stationed themselves before John's monument, and fortified it as far along the wall as the tower Hippicus.

When the Jews made sallies upon the Romans, they were generally beaten, because they wanted the skill of the Romans; but when they defended themselves upon their walls, their courage was roused by the thought of their danger, and they frequently fought with success.

Neither party grew weary, but were vexed when night came, and they were forced to



separate. The Jews could take no rest by night, for fear the Romans should take their wall; and the Romans were equally afraid of the sallies of the Jews: so that they all lay in their armour during the night time, and were ready to fight again the first thing in the morning.

The great ambition of the Jews was to obtain praise from their commanders; and above all from Simon, for whom they had the greatest veneration and dread, and for whose sake they would have even killed themselves.

While, on the other hand, how could the Romans, for shame, grow weary of fighting, while their own beloved commander Titus was with them? He was every where present; he fought with them, and could see who fought bravely, and was always ready to reward.

Every soldier thought his fortune made, if he were esteemed by Titus, so that they frequently, in his presence, attempted even more than they had strength to perform.

While the two armies stood within view of one another, a Roman, of the name of Lon-

ginus, belonging to the equestrian order, leaped in among the Jews, and with desperate violence killed several of them, and then fought his way out again to his own party. Many of the Romans would have followed his example, but Titus disapproved of it: "Such fighting," said he, "is inconsiderate rashness, which has nothing to do with valour, and that is true courage alone which is guided by sense."

Titus had no wish to see his brave companions foolishly throw away their lives, and he was equally careful of the blood of his enemies.

Ten of the Jews, led by a man of the name of Castor, lay in ambush behind a part of the wall against which Titus directed an engine to play. For a time the men lay still under their breastplates, as if in great fear; but at last, when the tower was actually shaken, they got up, and Castor stretched out his hand to Titus, and begged for mercy for himself and followers. Titus, believing him sincere, stopped the battering-ram, and desired that no more stones should be thrown till he had heard what Castor had to say, for

he thought now that the Jews were really going to repent.

Castor told him he would come down, if Titus would give him his right hand for security.

Titus answered, that he was well pleased with such conduct, and that he would give all his friends, as well as all the Jews in the city, the same security if they would come over to him.

Five of the ten men who were with Castor likewise pretended to ask mercy, while the other five cried out aloud that they would rather die than be slaves to the Romans.

Castor kept them disputing, and in the mean time sent word to Simon that he might take some time to consult what was to be done for the safety of the city, as he would delude the Romans, and keep them still for some time. At the same time that he was sending the message to Simon, he appeared openly to be persuading his companions to accept of Titus's offer; while they seemed very angry, and flourished about their naked swords as if they would rather die than yield. Titus looked on, admiring the cou-

ally

ii

or

ad

re

re

re

17



18



rage of the men, and pitying their sufferings. During this interval, one of the Romans shot an arrow at Castor, and wounded him in the nose. They pulled out the arrow, and shewed it to Titus, complaining of the unfair treatment he received. Titus reproved the soldier who shot the dart, and desired Josephus, who was standing by him, to give Castor his right hand for security.

Josephus was too crafty to be taken in, and he told Titus that he was sure it was all pretence, and that nothing good was meant, and therefore he refused to go, and persuaded those that were with him to do the same.

Castor, however, kept calling out that some one should go and receive the money which he had about him; so a foolish fellow, named Eneas, went running up to him, when Castor threw a large stone against him, which missed him, but wounded another soldier who was in the way.

Titus, finding himself deceived, was very much irritated, and ordered the engines to begin working again, while Castor and his companions set fire to the tower they were in, and leaped into some caverns below,

which the Romans knowing nothing about, they thought that these men had leaped into the fire, and admired their bravery.

---

And now our studious party were interrupted by the unusual noise of carriage wheels driving up to the door, where they soon were all assembled, greeting Jos, who had driven two of his sisters in the gig; and Tom, who with Maria had ridden on horse-back.

This was an agreeable surprise to Fanny and Anne: for Aunt Mary was fond of a little mystery, and had said not a word of this expedition to Moncaup.

The gig and Billy, with Bobby and the mare, were consigned to the stables, to have a feed and a little rest, while Aunts and Sisters and Brothers sat down to their tea, and talked over all the news that was stirring. All was going on very well at home. Mrs. Johnstone had been tolerably good-natured; their friend Patten was come to spend his holidays there; but had so bad a cough that Mamma insisted upon his staying at home to nurse himself. John was to come from school the very next day, and Papa had

sent his love to my Aunts, and he hoped they would bring Fanny, and Anne home on Sunday, and spend the day there themselves, that he might see all his boys and girls and relations about him.

A post-chaise, which Aunt Mary had sent for, now drove up to the door, and was a signal for the bonnets to go on again. Maria again mounted her pony, with Tom for her companion; Fanny and Anne jumped into the gig with Jos; and the two other girls filled the post-chaise with their Aunts, besides two baskets of refreshments provided by the thoughtful Aunt Jane.

Off they set: the gig preceded; the post-chaise followed at a steady pace; and the pony riders now and then kept along side of the gig, and now and then condescended to chat a bit with the occupiers of the post-chaise.

Many a mile had they to ride, till they came in sight of a great piece of flat country, in the centre of which was the picturesque hill of Moncaup. A shout was heard from all the party as they came in sight of it, but they had a long ride through a rough



kind of avenue before they actually arrived at the bottom of the hill. When they did so, they alighted from their carriages, which were put under the shelter of some large oaks, the horses being well supplied with a bundle of hay for each of them. Jos and Tom having undertaken to carry the baskets of provisions up to the top, the whole party began to mount the hill.

## CHAPTER VIII.

---

THEY had plenty of adventures before they got to the top. The hill was very steep in many parts, and here and there great pieces of rock jutted out, covered over with wild flowers and bilberry bushes.

Fanny had brought her tin for flowers, and did not mind a scramble when she could not get them without; and the younger girls were still more eager after their favourite bilberries. Jos and Tom were constantly called for, to help them out of some scrape; and if Aunt Jane had not kept a good lookout, the baskets they had in charge would often have been left behind.

At last they reached the destined spot. On the very top of the hill some gentlemen of the neighbourhood had erected a little building of grey-stone, to resemble a low ruined tower, and it had a very good effect. It formed so good a shelter for the few sheep and donkies which found their way up to the

top of the hill, that they had long had it entirely to themselves, nature having provided the parties who visited the hill with a much better parlour. To this parlour our little party directed their steps. It was a flat surface of some yards extent, and covered with dry mossy grass. A huge perpendicular piece of rock rose on one side, and sheltered it from the wind and the sun, and at the bottom of this rock was a well of very clear and cold water. Here they sat down, and Jos took out his German book, and read to his attentive hearers the continuation of the interesting story of Aristomenes and Gongou. When he had finished, they again dispersed, and amused themselves according to their different fancies. Aunt Mary had not forgotten her microscope, and Fanny supplied her with abundance of flowers; the younger ones, with Jos and Tom as their leaders, played at hide and seek among the rocks, and more than once were in real danger of being lost; while Aunt Jane and Sarah emptied the contents of the baskets upon the grass, and spread them out ready for the party when they should re-assemble.

Anne and Eliza came running first, eager to tell all their adventures; how Jos had been lost, and they had been round and round the hill to find him, till his hat dropped out of an old stumpy oak-tree, up which he had climbed; and how he pelted them with acorns till they were glad enough to run away. Anne told how she went running up to the ruin, where she was sure she had seen him; but instead of Jos, she ran against the horns of a goat, which was startled by the noise she made, and came running out of the ruin.

When they had told all their adventures, however, and had time to think, they began to look at their frocks, which were not a little stained by the bilberries, and in many places torn too. "What will Mrs. Johnstone say?" exclaimed Eliza. "Oh! Aunt Jane," said Anne, "you must speak a good word for us; all our play-hours for a week to come will be taken up in mending our frocks." "Well," said Sarah, "let us wait till we get home; don't let us spoil our pleasure now, by thinking what we shall do to-morrow." "Oh! do look, Aunt! what can the matter

be?" cried Fanny. They all looked round, and saw Maria, Jos, and Tom, coming slowly up the hill. Jos was leaning on the two others, as if he walked in pain, and his hand was wrapped up in a pocket-handkerchief.

However, when he saw them look frightened, he began to laugh, and cried out, "O! do not be alarmed: I have only scratched my hand, and sprained my foot in leaping from the tree; it was very provoking, that I should not see that sharp pointed rock, all covered with briars."

The whole party now sat down on the grass, and much did they enjoy the raspberry puffs and ginger beer which Aunt Jane had brought them. Their rambles and sports were over, for Jos was the soul of all their games; and as they had a good way to return, Aunt Mary again summoned them.

Jos was obliged to lean on his two sisters, whom he was able, however, to drive home again; and as the Longfield party now all got into the chaise, those on horseback and those in the gig had only to proceed directly to E \*., which was not more than half the distance. They shouted "good night: we

shall meet again on Sunday;" and "thank you, thank you, Aunts;" and, turning down a lane, were soon out of sight; while the party in the chaise journeyed on to Longfield, and quickly retired to rest, promising to be up early the next morning, as they had no time to lose in finishing Josephus.

The next morning they all met in very gay spirits, though Aunt Mary reminded them that they should put on grave faces, as they had a great deal of serious work to get through, that morning, at the siege of Jerusalem.

They promised to keep very still; and soon the good Aunts were ready with the rug and the knitting at the bow-window; and Anne, spread out her maps before her, which, she said, gave an air of importance to her, though she did not think they would be wanted to-day: she then began to read.

Titus soon made himself master of the second wall, and entered that part of the city where the merchants sold their wool, and where the market for cloth was, and the braziers' shops; and if he had immediately demolished the wall, and let in all his troops,

his conquest over the city would have been soon completed.

But Titus, as we have said before, was no lover of bloodshed; the hope he constantly had that the Jews would repent, made him keep his soldiers back: he was desirous, if possible, to save the city, and to save the temple too, for the sake of the city; and he would neither allow his soldiers to set fire to the houses, nor to plunder the inhabitants.

The people in the city were well inclined to peace; but the soldiers laughed at the humanity of Titus, and threatened to put all men to death who should talk even of peace. They attacked the Romans, drove a great many out of the city, and pursued them down the narrow lanes, where they had greatly the advantage, as being acquainted with all the little bye paths. Indeed, all the Romans who had entered the city would have been killed, if Titus had not ordered his archers to stand at the entrance of these lanes, and prevent the Jews from coming into them; and he himself stood with them, shooting darts at whoever approached, till all his soldiers had retreated out of the city.

The fighting men in the city were not a little pleased at having driven the Romans away after they had gained the second wall, and they began to boast that the Romans would never venture in again; and that if they kept within the city themselves, they could never be conquered.

But they were very short-sighted; they did not perceive that a famine was creeping in, that terrible enemy to besieged towns. Poverty had for a long time been felt by the better sort of people, many of whom had died for want of necessaries. But this was very little regarded by the seditious, who did not care what became of their peaceable neighbours, so long as they could keep up the war. They little cared, therefore, what became of those within the city, at the same time that they vigorously defended themselves from the Romans. They covered themselves with their armour, and formed a kind of wall of their bodies, which, for three days, the Romans in vain attempted to cut through: on the fourth day, however, they were obliged to give way to the furious attacks made upon them. They fled, and the Romans again be-



came masters of the second wall. And this time Titus was less lenient: he destroyed the wall, and putting garrisons into the towers on the south of the city, he made preparations for assaulting the third and last wall.

However Titus paused a little before he began, and thought he would again try either to persuade or to terrify the Jews into obedience. It was the time when the soldiers were to receive their pay, and upon this occasion he had them drawn out in battle array in front of the city, and each soldier had his money given him. They marched out, opened the cases in which they kept their arms, themselves in their breastplates, and their horses with their gayest trappings on. The sight was very brilliant, and to the Jews most terrible, to see so fine a body of men, glittering in their armour, in all their strength. The houses in the city were filled with spectators; and the whole of the city, together with the old wall, lined with people, gazing with consternation in their looks.

Even the seditious trembled; but as they thought themselves sure of punishment if

they gave up, with sad fool-hardiness they were determined to go on fighting.

It took the Romans four days to carry the money to all the legions; and on the fifth, as no signs of a wish for peace appeared on the part of the Jews, Titus divided his army, and began to raise banks, both at the tower of Antonia and at John's monument. His great aim was to take the temple, without which he could never be secure of the city, as the people would retire there, and tease him with perpetual sallies. While he was making these preparations, he sent Josephus once more, to address them in their own language, thinking that one of their own countrymen might have a better chance of succeeding with them.

Josephus, with his usual caution, rode round the city first, to see where he could station himself out of the reach of darts from the city, and then he made them a long speech. He begged them "to spare themselves, their country, and their temple. To remember that the Romans had already demolished two of their walls, and were now bent upon taking the temple. If they

thought it right to fight for their liberty, they should have done so at first, and not have remained so many years in slavery, and then rise up and turn against their masters. He reminded them, that in the Romans they had noble masters, whom many great nations were proud to obey; and, in all ages, the weakest must yield to the strongest. That the Romans knew that famine was creeping into the city, and that sooner or later they must have the city, for the famine would fight for them, even if their own arms failed. He earnestly, therefore, intreated them to yield, and offered them the right hand of Titus for their security."

He was interrupted in the midst of his speech by the Jews on the walls, some of whom abused him, while others laughed at him, and threw darts down upon him, as if to threaten him.

But he was no ways terrified, though vexed and angry at their conduct. "Insensible men!" he cried out, "you seem to forget, though I cannot, the miseries you are devoting your families to. I have a family within your walls, and that too not an igno-

ble one : and I cannot, without horror, think of them, as suffering the slow consuming agonies of hunger, or the ravages of the sword. But it is not for them alone I am anxious : take my own blood, if that will save you ; most happy shall I be to die, if you will but return to your senses after my death."

Josephus's speech softened the hearts of a great many of the people, who left the city, and came for refuge into the camp of the Romans.

But Simon and John; more blood-thirsty than ever, did not once think of giving up fighting, and furiously shut up the gates to prevent any one from escaping.

The madness of these people increased from day to day. They plundered the rich, and ransacked their houses for corn, which they declared was concealed there. If they found any, they punished them for hiding it; and if they found none, they tortured them to discover where they had put it. Many poor starved wretches there were, who sold all they had in the world for one measure of either barley or wheat (the richer wheat, the poorer barley), and shut themselves up

in their houses, to live upon this as long as they could. Many ate it without grinding, while others made bread of it, but had no distinct meals, snatching up the bread, and devouring it as it came half baked from the oven.

And sad it is to think, that while the poor and weak were thus suffering the horrors of famine, the stronger and more powerful were living in abundance.

We can have no idea of the state of mind to which famine reduces its miserable victims: mothers snatching the last morsel from their children's hands, and children pulling the food out of the very mouths of their fathers! When a house was shut up, it was considered a signal that the family were eating, and then did the robbers break open the door, and snatch the morsels from the hands of those who were eating. Even the aged and the children had their victuals torn from their mouths in this terrible manner.

Thus were the poor afflicted, while Simon and John got what was taken from them, and shared it with the other men of power. No city ever was more dreadfully afflicted by crime and by poverty.

Titus felt great compassion for them : but he went on with the siege, fancying he had no power to prevent their sufferings. He had now raised up four great banks. The one against the tower of Antonia was destroyed by John, who from within had undermined the space of ground upon which the bank was built, and supported the ground above with beams laid across one another. He had then a number of materials brought, covered with pitch and bitumen, and set them on fire. As the fire consumed the cross beams that supported the Roman works, the bank fell in with a prodigious noise. Smoke and dust arose in thick clouds, and by degrees a clear flame arose, which spread a sudden terror over the Roman legion ; and this disappointment happening just as they hoped to gain a point, cooled their hopes for a time.

Two days after this, Simon made an attempt to destroy the other banks, for the Romans had placed their engines upon them, and had already begun the wall. He set on two or three Jews, headed by a man named Chagiras (or *lame man*, from his usual ill

luck), who snatched some torches, and rushed out to fire the engines of the enemy. These men broke through the Roman soldiers, and did not stop till they had fired the machines ; nor would they retire till they saw the flames actually ascending. Then the Romans issued from the camp, and the Jews from the walls met and fought them face to face. In vain did the Romans attempt to pull the engines out of the fire : the Jews caught hold of the battering ram, although the iron was red-hot, and the Romans, surrounded by the flames, and unable to save the engines, were glad to retire to their camp.

The Jews continued to follow them, and as they were joined by numbers from the city, their assault became almost irresistible ; nay, they proceeded as far as the fortifications at the camp, and fought the guards themselves.

There stood, however, in front of the Roman camp, a body of men in armour, who succeeded one another in turns. The martial law of the Romans was very strict about these men, for it was death to any one of them who left his post. These soldiers would rather die fighting than turn their







backs, to be killed afterwards by their own countrymen, and the battle, therefore, between them and the Jews became very furious. Indeed the Jews, though they had not equal skill, were so desperate, that the Romans could no longer keep their ground.

Titus, who stood upon the tower of Antonia, watching the fight, reproached his soldiers for allowing the Jews to put their camp in danger: he then went round with a body of chosen troops, and fell upon the flank of the enemy, who turned immediately to defend themselves.

The two armies were now so mixed together, and the dust they raised was so great, that friends could no longer distinguish friends, and the Jews fought without knowing who they were killing. They fought, indeed, from utter despair, for they had no hope of ever reaching the city again.—The Romans fought with equal bravery, for the love of glory; knowing, too, that Titus was present, to see and to reward their valour; notwithstanding which, the Jews made their way back into the city, and the Romans despaired more than ever of tak-

ing a city, defended by so desperate a set of men.

---

“Well, my dear Anne,” said Aunt Jane, “I thank you, and I think we must now give over reading for a short time; and as the morning is cool, what say you to a batch of weeding? My strawberry beds are sadly smothered.”

Anne was very ready: and Fanny eagerly pressed Aunt Mary to take that opportunity of examining with her a variety of very pretty wild flowers and heaths, which she had gathered the preceding evening on Moucaup. Withering's Botany was soon put upon the table, in the room of Anne's maps, and the parties dispersed till the afternoon.

## CHAPTER IX.

**N**ORNING happened after dinner to prevent our party from sitting down to their work and going on with their book. Fanny had made great addition to her botanical list, by the flowers she had brought with her from Moucaup, which were now consigned to the large leaves of her blotting paper book, and placed under a press.

The rug had made so good a progress during this week's work, that Aunt Mary was vastly pleased, and even thought she should have it ready to put down by the next Dorcas meeting.

Anne opened her book, and with a sigh at seeing it so near its end, she went on reading.

Titus now called a council of war, to consult what was to be done. Some of the boldest of the chiefs advised that the whole army should

attack Jerusalem at once, while the more cautious ones were for raising banks first.

But Titus did not quite approve of either of these plans. He was anxious, for his own glory, that the Romans should undertake some great work, and at the same time he wished the siege to be quickly finished: he therefore proposed to build a wall round the whole of the city of Jerusalem, which would either drive the citizens to despair, by cutting off all means of escape, or would reduce it more completely by famine.

These reasons were agreed to by his officers; and Titus, after dividing his own men into bodies, set them to work to build the wall. Each soldier was ambitious to please, and therefore the work got on. The wall was about five miles in length, and strengthened by thirteen buildings for garrisons. It is almost incredible to relate, that the whole was completed in three days.

Titus himself went round the wall on the first watch of the night, to see that the guards did their duty; and two of his friends did the same at the other two watches.

Now all escape was really cut off from the

poor Jews, and famine hastened its steps, and devoured whole families. The upper rooms of every house were filled by dying women and children, while the lanes of the city were strewed with the bodies of the aged. The young men wandered about the market places like shadows, and fell down dead in the streets.

Few were buried: for the sick were not strong enough to perform that office for their friends; and those who still were healthy, were frightened by the numbers they should have to bury, if they began. No lamentations were heard, for those who saw others die, expected themselves the same fate soon.

A deep silence was kept in the city; nor did any one move about, except robbers, who were even more frightful to the citizens than death itself. The seditious at last gave orders that the dead bodies should be thrown over the city wall into the vallies below.

As Titus was one night going his usual rounds, he passed the vallies full of dead bodies, and the sight made him groan. He lifted up his hands to Heaven, and prayed that this might not be his doing.

The Roman soldiers, however, felt none of this amiable pity. They were supplied with corn and wine from the neighbouring countries, and they took a pride in shewing their happy situation to their starving enemies; they held their meat up to the walls, and even pretended to waste it, in order to torture the Jews.

Still the seditious would not yield: they were alike insensible to pity or to suffering; and Titus went on with his preparations for attack. He raised fresh banks, although his soldiers had to fetch the wood at least four or five miles round, for all the trees about the city had been already cut down.

The country indeed exhibited a melancholy appearance: without trees, or any of those pleasant gardens, that had before made the country round Jerusalem so very pretty.

A stranger visiting Jerusalem or its neighbourhood, after some years' absence, would be at a loss to know the place again: formerly so famous for its grandeur and fertility, and now so desolate and barren.

At length, after twenty-one days of hard labour, the banks were completed, and were

a cause of fear both to the Romans and the Jews. The Jews could have no hope of saving the city, unless these banks were burnt down; and the Romans despaired of taking it, if these banks should fail. The Roman soldiers themselves began to feel weary with constant labour and watching, and they were disheartened too by the steady courage of the Jews, the fighting part of whom no toils seemed to overcome.

But the quarrelsome disposition of the Jews, in the city helped the Romans more than any thing. They were not unanimous, and went about in distinct parties, sometimes with one leader, and sometimes with another.

The first thing the Romans did was to guard well these banks, which were of such great importance to them: and next to attack the Jews on their walls, which they did with their battering-rams and engines, and so successfully, that the Jews were forced to retire within the city. The Romans then placed the engines against the tower of Antonia; while the Jews threw stones and darts, and every thing they could pick up, to prevent them from approaching. Some few of the



Romans, however, covered themselves with their shields, and reached the tower, and, in spite of the wounds they received, they managed, by means of crows and their hands, to remove four of the stones from its foundation. Night came on and prevented any more fighting: but the wall had been so shaken by the battering rams, that it gave way, and fell down suddenly.

The Romans expected great things from this accident: but in the morning what was their surprise and vexation to behold a new wall, which John had built within the old one!

The Jews, on the other hand, were not afraid, so long as they had their tower of Antonia standing, giant-like to protect them. Although the attack of the new wall could be attended with no great danger, it having been built so hastily, yet Titus found his soldiers unwilling to venture; so he assembled the bravest of them round him, and addressed them thus:

“ My fellow-soldiers! I call you together to remind you that you are Romans, born to conquer! Will you, Romans as you are,

be inferior in courage to the Jews, our enemies? You, who have gained almost all the world, will you now despair, before a handful of desperate madmen? Pluck up your courage, my countrymen, and you will soon break the hearts of these enemies, and may, perhaps, conquer them without bloodshed. If we gain the tower of Antonia, the city soon will be ours. And I should blush for shame, if I did not make that man to be envied who first mounts this tower. If there is one in my army brave enough to attempt such a thing, and if that man escapes with his life, he shall have command over men who are now but his equals."

Upon this speech, most of the soldiers were terrified at the thoughts of so much danger: but there was one man among them whose courage seemed equal to the attempt. His name was Sabinus; he was by birth a Syrian; a poor, little, thin, weakly looking man. But this little man had a most heroic soul, and a mind greater than his body. He was the first to rise, and said, "I, O Cæsar, will be the first to mount the wall, and may success attend me: but remember, if

I fall, that I volunteered my life for your sake!"

When Sabinus had said this, with his left hand he spread his shield over his head, drew his sword with his right, and marched up to the wall. Eleven others resolved to imitate his brave example, and he led the way.

The Jews who guarded the wall of course threw darts, and rolled large stones down upon these men. But as for Sabinus, he put the darts aside, and would not be stopped till he reached the top of the wall, and put the enemy to flight. The Jews were astonished at his great strength, and fancied that he was followed by numbers; they were retreating, when Sabinus, who had already gained the top of the wall, stumbled over a stone, and fell down upon it headlong with a very great noise. Upon this, the Jews turned back, and finding him alone and fallen, they threw darts upon him from every side. Sabinus got up upon one knee, covered himself with his shield, and for some time defended himself against them all, and wounded many.

But his right hand was at last forced to give way, from the number of wounds he had



21



22



Page 181.

*Published Dec: 10. 1822 by Harris & Son. corner of S<sup>t</sup>. Pauls.*

received ; till at length, when his body was quite covered with darts, he fell down and died.

Sabinus deserved a better fate, though his fall was to be expected. As for his brave companions, three of them were killed with stones as they were ascending the walls, and the other eight, being wounded, were pulled down by the Romans and carried back to their camp.

Two days afterwards, however, an attempt was made against the tower with more success. Twelve of the men who kept watch upon the banks got together, and called to them the standard-bearer of the fifth legion, and two others of a troop of horsemen, and one trumpeter.

These men crept gently along, at the ninth hour of the night, through the ruins, up to the tower of Antonia. They cut the throats of the first watch, who were sleeping, got possession of the wall, and ordered the trumpeter to sound his trumpet. The rest of the watchmen started up from their sleep, and fled, without waiting to see how many of the enemy were got in. Titus, upon hearing the sound of the trumpet, summoned his army,

and leading his officers on himself, he ascended the wall, and was followed by the rest.

The Romans now all rushed to the temple, thinking the city taken if once they had possession of that: while both parties of the Jews joined in their anxiety to prevent them.

So a terrible battle was fought at the entrance, the Romans forcing their way into the temple, and the Jews driving them back into the tower of Antonia. Darts and spears were thrown away: each party drew their swords, and fell upon one another, hand to hand. The place was so small, that they fought at random, and the noise of the heavy-armed Romans falling on the ground was very tremendous.

Whichever side was for a time victorious set up a loud shout, while the vanquished were almost equally noisy in their lamentations. There was room neither for flight nor pursuit; those who came behind pushing on the foremost, till they met face to face with their enemies.

But the violent zeal of the Jews was too much for the skill of the Romans, and the battle was already in their favour. It

had lasted a great number of hours, and still fresh Jews came pouring from the city to defend their temple, while but a part of the Roman army could come up. For the present, therefore, the Romans were obliged to be content with the conquest of the tower of Antonia.

We should not omit to mention here another instance of Roman valour, in a centurion of the name of Julian. He was by birth a Bithynian, a man of great fame, owing to his skill in war, the strength of his body, and the courage of his soul. This man was standing by Titus in the tower of Antonia when the Romans were giving ground. He leaped down, and with his single arm alone put the Jews to flight, and made them retire as far as the corner of the inner temple. The Jews fled from him in crowds, fancying his strength more than human. On he rushed through the midst of them, as they were flying, and killed all whom he caught.

Titus watched him eagerly, wondering at his extraordinary deeds: but at last he saw him stagger and fall on the pavement of the temple. His shoes, like those of all Roman



soldiers, were full of thick and sharp nails, so that when he ran on the pavement of the temple, which was smooth, being inlaid with marbles of different colours, no wonder he slipped. The noise his armour made in falling caused those who were running away to turn back. The Romans set up a shout at seeing their fellow soldier in danger; while the Jews rushed upon him in crowds, and struck him with their spears and their swords on all sides. He held his shield up, and wounded many with his sword; but he in vain attempted to rise: he was as often thrown down again, and after a brave defence, was killed by the numberless wounds he received from the hands of his surrounding enemies.

Titus, who had been looking on with great interest, felt much concerned at the melancholy fate of this brave man, and often attempted to rush up to his rescue; but the nature of the place prevented him, nor could he find any one willing to follow in so dangerous a scheme.

The Jews caught up his dead body, and pursued the Romans to the tower of Antonia, where they shut them up. Many of the Jews,

too, performed wonders that day, and gained great fame in the city.

Titus now gave orders that his soldiers should dig up the foundations of the tower of Antonia, and make a passage for the rest of his army to come up. He then sent for Josephus, and desired him to talk to his countrymen, and offer terms of peace to John, if he would but spare the temple.

John would not listen to Josephus, whose speech, which was interrupted by his tears and groans, had more effect upon the better kind of citizens, many of whom would have left the city and joined him, if they had not been afraid of John. There were some, however, who escaped privately, and went to the Romans: among these were some of the nobility, and many of the high priests, and the high priests' sons.

Titus received these men kindly, and sent them to a small city called Gophna, to reside there till he should be able to restore them their possessions: and happy were they to have escaped the horrors of war, and to be allowed to live peaceably. The Jews then gave it out that these men had been slain

by the Romans, since they were not to be seen, and, by this report, prevented many others from escaping. Titus, therefore, recalled these men from Gophna, much to their regret, and sent them with Josephus round the walls, to shew themselves. But their tears, and their intreaties that their countrymen would leave off fighting, and spare the city, were only laughed at by John's party. Titus, seeing that nothing could soften the hearts of these men, found himself obliged to continue the siege; and he gave orders that his army should attack the guards of the temple about the ninth hour of the night. He himself put on his armour, and was ready to go with them: but they all joined in entreating that he would not endanger his own person. They should fight better, they said, if they felt sure that he saw them, and that he himself was safe: so he stationed himself in a high place in the tower of Antonia, from which he could overlook all that was going on.

The soldiers sent to attack the temple, did not however find the guards asleep as they hoped, and were obliged to fight them,

hand to hand, which gave time for the other Jews to come up, when a terrible battle was fought. The Romans fought with valour, for they knew that Titus was watching them; the Jews, too, fought with no less courage, for they were defending their sacred temple; and after many hours fighting, neither side had gained ground, and they again separated.

The Jews in the temple took courage, and came every day to drive away the Romans on their banks, and at last they tried another stratagem. They filled the space between the beams of the outward cloister of the temple, with bitumen and pitch, and all manner of combustible things, and then retired into the inner cloisters, as if fatigued with the labour of fighting. The Romans, who saw them retreat, but who did not know what they had first done, eagerly followed them, and putting their ladders to the cloister, made haste to get up. When the cloister was full of men climbing the ladders, the Jews set fire to it, and the flames burst out with a tremendous flash.

The Romans were seized with consternation when they found themselves surrounded

by the flames; some threw themselves down backwards into the city, and some fell among their enemies, and many jumped down to their own companions and broke their limbs. The only consolation they had in their distress, was to perceive that Titus was grieved for them: for he called out to them, and urged the soldiers to do what they could to help them. But it was of no use; they were all burnt to death, except a young man, whose name was Longus; he escaped from the flames, and the Jews offered him his life if he would come down: but his brother Cornelius entreated him not to do so, for the honour of the Romans, or for his own glory: so Longus drew his sword, and put an end to his own life. The cloister was burnt down as far as John's tower, and the next day the Romans set fire to the northern cloister, and consumed it.

All this while, the numbers who perished for want of food were frightful. Wherever food was to be found, relations, friends and neighbours began to fight for it. Some fed upon shoes, and others were forced to be contented with hay whips. The state they were

reduced to was most dreadful, and their very enemies compassionated their sufferings.

"That will do, this evening, my dear niece," said Aunt Jane, "I fear we are now getting very near to the time when Jerusalem is destroyed, and I would willingly postpone reading the melancholy story till to-morrow morning. Besides, I forgot to mention that I expect visitors this evening, and I must go and prepare my syllabub under the cow.

Anne was puzzled at the meaning of all this; but presently her curiosity was gratified, for a sociable, full of her cousins and play-fellows, the young Wilmots, came up to the door. Out jumped Jos and B. and all the others, and it was not long before they had let out to the happy girls, that they had been invited to a game of romps that evening. And to romps they set to, as soon as ever tea was over. Acting proverbs was an old and a favourite sport among them; and Aunt Mary introduced that evening a game of her own invention, and which afterwards became a very fashionable one with numbers of young people.

The whole party divided themselves into two sets; the two good-natured Aunts each headed a party: and Aunt Mary proposed that one party should go out of the room and fix upon some fact out of history, and each person take his part, and then that they should come in and act it in the parlour, while the other party should try to guess what fact it was.

Aunt Mary proposed to her party that they should act the escape of Josephus from Tarichæa. She herself performed the part of Josephus, Fanny was the wicked John, and the rest were the angry multitude; some of whom, who waited upon Josephus in his own house, got a good beating. They performed this very well indeed, and excited peals of laughter from the other party, while Aunt Jane and Anne looked at each other knowingly, as much as to say, "we have found you out, good people; we have not quite so soon forgotten poor Josephus's adventures, though they were at the beginning of the book!"

Aunt Jane and her party then went out, having beforehand settled to act the death of Cæsar.

Aunt Jane wished to bring the young people forward, and therefore she insisted herself upon being only the statue of Pompey the Great, before which Cæsar was standing when he was stabbed, and upon which he fell. Anne was Cæsar's wife, and the boys divided the other characters, and acted it with great spirit, and shewed that they knew what kind of people the Romans were.

This party was very much applauded too; but the fact they acted was so familiar that it was guessed immediately.

They continued playing at this game for some time, and when they had done, all agreed to thank Aunt Mary for teaching it to them; and they fixed upon it the name of "Historical Facts," which was ever after a very favourite game with them.

In the cool of the evening they adjourned to the meadow below the garden, and had a set-to of thorough romps, with "burn-ball," "hide-and-seek," and "fox;" till the whole field, usually so quiet, resounded with their shouts and peals of laughter.

John, one of the younger brothers, was a capital player at fox, but he was often re-



proached for the unmerciful hard knots he made in his handkerchief; and it was no small delight to his sisters when they were able to catch him, and make him fox in return.

And now they were all to be collected at the seat under the tree, while the cows were being milked, and a syllabub prepared: and then, after a few pretty quiet rounds of dumb crambo, cross questions, and robbing the hen-roost, Cousin Wilmots took their leave, and the others went to bed.

## CHAPTER X.

---

"WELL, Aunt Jane," said Anne, as she took her usual station next morning on the stool with her map before her, and her book open, I suppose we shall see the last of poor Jerusalem to-day? I shall mourn, indeed, as much as if I were a Jew myself!"

"You seem to me a little prate-apace, Anne," said Aunt Mary, "talking on at such a fine rate. Suppose you let us hear the book: it may be better worth attending to."

Anne looked up in Aunt Mary's face to see if she were quite serious; but finding a half-kind of smile on her countenance, she made no answer, but went on reading.

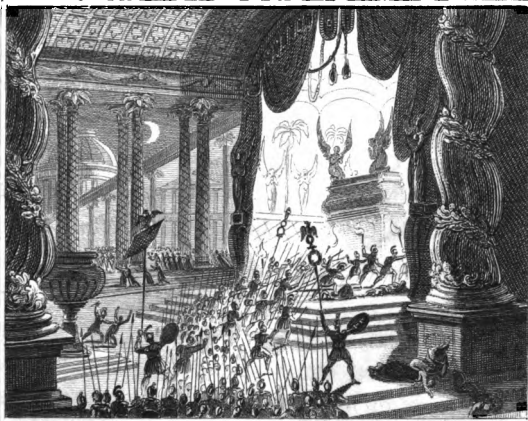
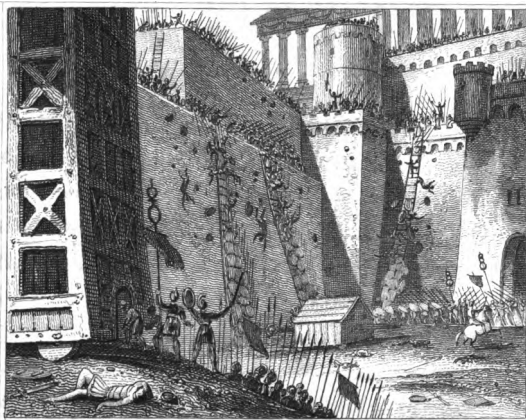
Six long days, the strongest and largest engines battered the wall without making the least impression; and Titus gave orders that the huge battering rams should be brought and placed against the western edifice of the temple. The building, however,

was so strong that they could not injure it. Some other Romans attempted to undermine it, and they were able to remove some stones from the foundation; but still the gate was supported by the inner stones, and stood unhurt.

The soldiers, despairing of every attempt by engines or crows, at last brought their ladders, to climb up to the cloisters. The Jews were too sly to interrupt them in this, but when they got up to the top, fell upon them, and thrust them down backwards, or fought with them: some they beat, and they threw whole ladders full of them down again, and some of the bolder Jews followed the Romans down, and took possession of their engines.

When Titus saw this dreadful slaughter of his men, he thought it was too late for him to think of saving the temple, and he gave immediate orders that the gates should be set on fire.

The silver which the gates were covered with, carried the flames quickly to the wood within, from whence they spread rapidly, and caught hold of the cloisters.





The Jews, beholding this fire suddenly surrounding them, were lost in astonishment, and could not resolve upon what to do. Their spirits sunk, and they neither thought of defending themselves or of putting out the fire, but stood looking on in silent despair. The fire continued for two days, and consumed the greater part of the cloisters which surrounded the holy house, or inner part of the temple.

On the third day, Titus held a meeting of the generals of his army, with whom he consulted as to the necessity of setting fire to the holy house. Titus gave as his own opinion, that they ought to destroy the Jews, and not their buildings; and he advised by all means that they should save so fine a work as the temple, which would be an ornament to the Roman empire. Several of the commanders were of the same opinion; so Titus sent some chosen troops to make their way through the ruins of the cloisters, and put out the fire.

The Jews now took courage, and boldly attacked the soldiers who were guarding the

outer court of the temple. Cæsar, seeing from the tower of Antonia that these guards were not strong enough to defend themselves, sent a troop of chosen horsemen, with whom the Jews continued to fight valiantly, till they were overpowered by numbers, and retreated into the inner court of the temple, in which they shut themselves up.

The next day was a sad one to the inhabitants of Jerusalem, and, indeed, to all Jews. Titus wished to spare the temple; he admired the grandeur of the building, and felt a respect for it. But fate had willed it otherwise; the fall of Jerusalem and her beautiful temple had been prophesied, ages before, and now was the time for fulfilling the prophecy.

“ I remember, in the New Testament, Aunt,” said Fanny, “ that when his disciples were shewing our Saviour the buildings of the temple, he told them, that there ‘ should not be left one stone upon another that should not be thrown down.’ ”

“ Yes,” said Aunt Mary, “ and it had been foretold too by Moses.”

“ And if Titus had saved the temple, Aunt, there *would* have been one stone left upon another,” said Anne.

“ Very true, Anne,” said Aunt Jane ; “ and now go on, my dear.”

The Jews, who had shut themselves into the inner temple, came out now and then, and attacked the soldiers who had been sent to quench the fire. The Romans, however, put these Jews to flight, and even followed them into the holy house. Here one of the soldiers, without waiting for any orders, or without thinking of what he was about to do, snatched up some of the materials that were on fire, and being lifted up by another soldier, set fire to a golden window, through which there was a passage to the rooms that were round about the holy house.

As the flames ascended, the Jews raised a great lamentation, and ran to prevent it. They no longer thought of saving their own lives ; in this dreadful affliction they suffered nothing to restrain their force, since the holy house, for whose sake they had already done and suffered so much, was burning.



“In fact, Anne,” said Aunt Jane, “you perceive that this was done, not in obedience to the orders of Titus, but expressly against them.”

“I should think Cæsar would be greatly vexed, Aunt; if I were he, I would have the disobedient soldier well punished.”

Some one came running to Titus to tell him of the fire; he was resting himself in his tent, after the fatigue of the last battle. He rose, however, in great haste, and ran to the spot, in order to have the fire put out: he was followed by his commanders, and all the army, in great astonishment, and a great clamour was raised, as might be expected.

Titus did all he could to stop the fire. He called to the soldiers with a loud voice, and held up his right hand by way of signal: but they would not, or did not see or hear. They crowded into the temple, many of them trampled on by others; while many fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed in the same miserable way as those whom they had conquered. When they came near to

the holy house, they even pretended not to hear the orders of Titus, but encouraged those who went before them to set it on fire.

The Jews were every where beaten ; their terror and agitation preventing them from making any resistance.

Titus, finding his voice not attended to, and the flames proceeding with great fury, went himself, and with his commanders entered the holy house. Their astonishment and admiration at the beauty and splendour of the building, was very great. As yet, the inner part of the house was not consumed, and Titus was in hopes it might be saved.

He tried to persuade the soldiers to stop the firing, and he gave orders to the Centurion Liberatius to beat the soldiers who would not do so ; but their respect and dread of Titus was not so great as their hatred of the Jews. The hope of plunder, too, led them on, for seeing the doors and walls glittering with gold, they fancied the place must be filled with it.

Titus was prevented from any further exertion to save the temple, for as he was coming out again to speak to the people, one of

them threw some fire upon the hinges of the gate in the dark. The flame spread directly, and burst out from within the holy house itself, which was soon burnt to the ground. Titus and his commanders slowly retired, grieving, as well they might, that so ancient, so curious, and so grand a building, should be destroyed.

“That surely could not be the very temple which King Solomon built, Aunt?” said Fanny.

“No, my dear,” answered Aunt Jane, “the temple that Solomon built was destroyed by the Babylonians, and rebuilt by Haggai, in the second year of the reign of Cyrus.”

“Altogether, how many years had there been a temple in Jerusalem, do you think, Aunt?” said Anne.

“I think more than one thousand years,” my dear; “and this very temple had been built more than six hundred years.”

Anne took up her book again.

While the holy house was burning, a sad scene of horror was going on throughout Jerusalem. The hill on which the temple

was built was high, and as it occupied a great deal of ground, it seemed as if the whole city were on fire. The Roman legions set up a terrible shout, and slaughter and plunder seemed to be the only things they thought of. Old men, children, priests and women were all put to death, without distinction. Those who were already nearly speechless with famine, when they saw the holy house on fire, spent their last breath in groans. The surrounding mountains echoed with the lamentations of the poor Jews.

The Romans judged it now useless to spare any part of the temple; they set fire to the cloisters which remained, and to the treasury which contained the riches of the Jewish nation: money, garments, and precious goods being all deposited in it. The outer part of the temple, too, in which a great number of women, children, and men had taken refuge, was fired before Titus had decided what should be done with them, and the poor wretches were either burnt in the cloisters, or threw themselves headlong down the precipice.

This was occasioned by a false prophet,

who had made a public proclamation in the city that very day, that "God commanded them to get into the temple, where they should be delivered in a miraculous manner."

The miserable people were easily deluded to their ruin by these false ones, who seemed to spring up in order to increase their evils. At the same time they neglected signs, which many declared had appeared to foretel them their fate. A great light was said to have been seen to shine about the altar, in the night time. The eastern gate of the inner temple, which was of brass, and very heavy, and which twenty men could scarcely shut, had opened of its own accord. At sunset, chariots and troops of men in armour had been seen running about among the clouds, and surrounding the city.

These things appear strange and unlikely: but they were related by those who had actually seen them, and were interpreted at the time, as signs of the approaching destruction of Jerusalem.

And then singular things happened. There was a poor husbandman, who came to the feast of the tabernacles four years before the

war began; while the city was in a very peaceful state, and began on a sudden to cry aloud, "*A voice from the East, a voice from the West, a voice against Jerusalem and the holy house, and a voice against the whole people.*" He was taken up and punished: but he went on crying out, till the rulers brought him to the Roman governor, who ordered him to be severely whipped.

At every stroke of the whip, he cried out in the most lamentable tone, "Woe, woe to Jerusalem!" and these words were all he was known to utter for seven years, till the city was besieged by the Romans.

During the siege, as he was going round the walls, he cried out, "Woe, woe to the city again, and to the people, and to the holy house," and then he added, "Woe, woe to myself also," when there came a stone out of one of the engines, and struck him, and killed him on the spot.

The Romans now collected their ensigns, and placed them at the eastern gate of the temple, where they worshipped according to their own religion, and hailed the Conqueror Titus. The soldiers got all the spoil they

could, but the priests still kept on the top of the wall.

A curious story was told of a boy among them, who was very thirsty, and he desired the Roman guards to give him their right hand, that he might come down and drink. The guards were sorry for him, and gave him their right hands; so he came down and drank some water, and then ran off to his own friends. They reproached him for his treachery: but he cunningly answered, that they had given him security to come down and drink, and he had done so. Five days afterwards, the poor priests came down, pining with famine, and begged pardon. But Titus answered, that it was now too late to think of pardon; the time was past, and that it was just they should perish with the house they belonged to; so he ordered them to be put to death.

He was rather more merciful, however, to the tyrants Simon and John, who sent to desire to treat with him by word of mouth. He stationed himself and his generals on the western side of the outer court of the temple, while Simon and John and their friends were

on the opposite side of a bridge which was between them. The Jews stood in trembling anxiety to know how Titus would receive their petition, while the Romans were almost as curious to know the result : when Titus addressed to them the following speech :

“ I should hope, Sirs, that you are now satisfied with the miseries you have brought upon the nation of the Jews, by your madness and folly. What have you now to depend upon? Your people are dead; your holy house gone, your city in my power, and your own lives in my hands. However, I will not imitate your madness. I will spare your lives, if you will lay down your arms, and give yourselves up as my prisoners. I will act like a mild master of a family, and punish those who deserve it, and treat the rest like friends.”

To this speech the tyrants replied, that they could not accept of this offer, because they had sworn never to do so ; but they said, if they might have liberty to pass through the wall that had been about them, with their wives and children, that they would go into the desert, and leave the city entirely to Titus.



Titus, however, was angry that they should speak to him as if they were the conquerors, and he would not consent to what they asked, but ordered his soldiers to burn and plunder the city. So the next day a great many of the public buildings, and the palace of Queen Helena, were burnt, besides houses and lands. Simon and John and their party rushed into the royal palace, and for some time fought the Romans: who, however, had now got possession of all the lower city; they did not get much plunder, for the Jews had carried all their treasure into the upper city. To the taking of this Titus now turned his attention. It was built on so steep a hill, that it was necessary that banks should be raised from which the Romans could attack it, and with difficulty they at last obtained the wood to build them with. In about a fortnight the Romans were able to bring their engines to the wall; and the Jews, despairing of defending themselves, fled, some to the citadel, and some to the caves and subterranean vaults.

Some few remained to attack the Romans who brought the machines; but they were dejected and weak, and were easily overcome.

When the wall was beaten down, they applied the huge battering rams to the towers; and then, indeed, the Jews were terrified. Even the proud tyrants themselves were now humbled, and they tried to escape: but Roman soldiers with their swords drawn met them in every direction. These poor wretches were now, indeed, objects of compassion; they fell upon their faces, lamenting their blind madness, and were too much overcome to attempt again to escape.

The Romans, having now become masters of the walls, placed their ensigns upon the towers, shouting for joy, though they could scarcely believe they had gained so easy a victory. The silence throughout the city surprised them: but when they entered the lanes and houses, and found whole families who had been killed by the famine, their surprise was turned to horror, and they came out again without touching any thing.

When Titus himself entered this city, he was struck with admiration at the fine buildings, and particularly with the towers, which the Jews had so madly deserted. He felt convinced that if they had exerted their usual

strength, he never should have been able to take these strong places; and confessed to his friends that he thought a superior power had assisted him in conquering such a city.

Titus felt, rather at a loss to know what to do with the Jews who still remained, and at last ordered a friend named Fronto, with one of his freed men, to decide upon each. They selected the young and healthy men to be an ornament for the triumph which was to grace the victorious return of Titus to Rome; while all others above seventeen years old were put into bonds, and sent to the mines of Egypt.

The number of their prisoners amounted to ninety-seven thousand; while those who had been killed during the siege were eleven hundred thousand. These were not all the usual inhabitants of Jerusalem; but it happened that the siege began at the time of the feast of unleavened bread, when Jews from every place and city resort to Jerusalem. This may account for the famine, which raged so dreadfully, and did so much to assist the Roman arms.

The only people who now remained to be conquered were those who had concealed

themselves in the caverns, to the number of two thousand. Many died of famine; and John, who had escaped there, was now so reduced by hunger, that he was begging about for food; and at last came to beg the Romans would give him their right hands for security. He was, however, sentenced to perpetual imprisonment; and Simon, his fellow tyrant, was reserved for a fate still more humiliating. The manner in which he was taken, was as extraordinary as his life. When he found that the city was taken, he took some faithful friends with him, among whom were some stone-cutters, and a number of iron tools, and a store of provisions, and let himself down into a cavern that was not visible above ground. When they got to the bottom, they continued digging with tools, and were in hopes that in time they should be able to make themselves a way out. But they got on but slowly, and were in great want of provisions; and Simon, thinking he should be able to astonish and delude the Romans, dressed himself up in a white frock, over which he buttoned a purple cloak, and

appeared out of the ground in the place where the temple had stood. At first the Romans were astonished : and then they came a little nearer, and asked him who he was. He would not answer them, but made them call their captain, Terentius Rufus, who was not long before he discovered who he was, and what he was about. Rufus lost no time in having him taken, and shut up in prison, and sent word to Titus to tell him that he had taken Simon. Titus ordered that Simon should follow him, and be kept a prisoner to appear in his triumph at Rome. It is sad to relate, that this trick of Simon cost his companions their lives, for they were quickly discovered down the opening which Simon had made. Thus ended the famous siege of Jerusalem by the Romans, in the second year of the reign of Vespasian. It was two thousand years old : but neither its antiquity, nor its riches, nor the veneration paid to it for the sake of religion, was able to save it from destruction.

“ I think, Fanny,” said Aunt Jane, “ that I heard you repeat some lines out of the

"Fall of Jerusalem," in which Javan, the Christian soldier, is lamenting its destruction. "Can you remember them, my dear?"

"I think I can, Aunt: I will try, at least," said Fanny.

"Oh! fair and favour'd city, where of old  
The balmy airs were rich with melody,  
That led her pomp beneath the cloudless sky  
In vestments flaming with the orient gold;  
Her gold is dim, and mute her music's voice,  
The Heathen o'er her perish'd pomp rejoice.

How stately then was every palm-deck'd street,  
Down which the maidens danc'd with tinkling feet!  
How proud the elders in the lofty gate!  
How crowded all her nation's solemn feasts!  
With white-rob'd Levites and high-mitred Priests;  
How gorgeous all her Temple's sacred state!

Her streets are raz'd, her maidens sold for slaves,  
Her gates thrown down, her elders in their graves;  
Her feasts are holden 'mid the Gentile's scorn;  
By stealth her Priesthood's holy garments worn;  
And where her Temple crown'd the glittering rock,  
The wandering shepherd folds his evening flock."

Having completed this war, Titus thought it right to thank and to praise his brave

soldiers. He, therefore, had a grand tribunal made, round which he summoned all his army; he stood in the midst, elevated above the rest, and returned them thanks in a very handsome manner, after which he ordered a list to be read of those who had particularly distinguished themselves by any exploits. These he removed to higher ranks, placing with his own hand a crown of gold upon their heads, and golden ornaments about their necks. He likewise gave them spears of gold, and ensigns made of silver, and divided among them the spoils taken from the enemy.

He then came down amid general acclamations, and offered thanks to his own gods for the victory he had gained; and after remaining and feasting with the commanders a few days, he left a legion of his army to guard Jerusalem, and marched with the rest to Caesarea, to wait till spring should allow of his return to Rome.

Vespasian, Emperor of Rome, and father of Titus, was not a little pleased at this conquest of his son; and he, as well as all the heads of the different states, sent letters of congratu-

lation to him, and begged him to come and keep his triumph in Rome, as soon as he possibly could.

However, as the winter season still prevented Titus from going to Rome, he determined to pass the time in travelling through Judea: the whole of which, after the conquest of Jerusalem, submitted to his power. As he went along he met with a very remarkable river. Its current is very strong, and it has plenty of water, but it flows only every seventh day, and is quite dry for the six following days: on which account it was called, among the Jews, the *Sabbatic River*.

"How curious!" said Anne. "Do you think, Aunt, there is such a river now in that country?"

"No, my dear; it has now entirely vanished. But it has been mentioned by other authors, as well as Josephus," said Aunt Jane.

As Titus approached the city of Antioch, in Syria, he was met by a multitude of men, women, and children; who saluted him, and turned back to enter the city with him. All the way they kept entreating Titus to cast



out the Jews from their city ; but he replied, “ how can this be done, since they have now no country of their own to return to ? ”

This was an instance of the mercy of Titus ; and he shewed great feeling likewise, when, in the course of his journey, he passed by the ruins of Jerusalem, by lamenting over it, and regretting that he was the means of bringing destruction on so noble a city.

In the spring Titus returned to Rome, carrying with him those Jews whom he had reserved to grace his triumph. While he was at some distance from Rome, his father and brother, Vespasian and Domitian, met him ; and Vespasian determined that his triumph and that of his sons should take place on the same day. On the day appointed, not one person of the whole city was left in it, but all crowded out to behold the scene. The multitude hailed the father and the sons, who had met after so victorious a career.

Vespasian and his sons were clad in silken garments, and crowned with laurel. After the people had saluted them for some time, Vespasian commanded silence while he put up solemn prayers, covering the while his

head with his cloak. Titus did the same as his father : and after a short speech to them, Vespasian sent them away, to a dinner prepared for them by the Emperors. They then retired to the "*Gate of Pomp*," through which all public processions pass, and after taking some food, and having their triumphal garments put on, they marched on, in triumph through all the theatres and public buildings.

It would be in vain to attempt to describe all the magnificence of the spectacles, but we refer our young readers to their own History of Rome, and conclude by telling them, that after the triumphs were concluded, Vespasian built a Temple of Peace, which he adorned with pictures and statues, and in which he deposited, as trophies of his glory, all the golden vessels and instruments that were taken out of the Jewish temples.

" Well," said Anne, as she laid down her book, " I am sorry it is over ; but will you tell me, Aunt, what became of Josephus ? I wonder if he still remained living with the Romans ?"

AUNT JANE. Josephus, you remember, was

at the siege of Jerusalem; in the Roman army; after the taking of the city, he shewed his affection to his friends by procuring their pardon from Titus, who respected him. He got one hundred and ninety friends released, besides his own family; and one day, as he was passing through a village, he saw a number of persons being crucified, three of whom he remembered having seen; and he ran, and with tears entreated Titus to spare them; so Titus had them taken down, and great care bestowed upon them, to restore them: but two of the three died, and the other recovered. He accompanied Titus to Rome, and was taken good care of by Vespasian, who gave him an apartment in his own house; and after the death of the emperor, Titus still continued his friend, and supplied him with an annual pension. I ought not to forget either to tell you, that Josephus was the means of saving the holy writings out of the temple.

---

The two girls thanked their Aunts affectionately for the pleasure they had given them that week: but they had not long to gossip,

for the gig and ponies came which were to convey them home, where they were accompanied by their Aunts, to spend their brothers' holidays, in as merry a way as they could.

**FINIS.**

---

**LONDON:**

**PRINTED BY COX AND BAYLIS, GREAT QUEEN STREET,  
LINCOLN'S-INN FIELDS.**

11



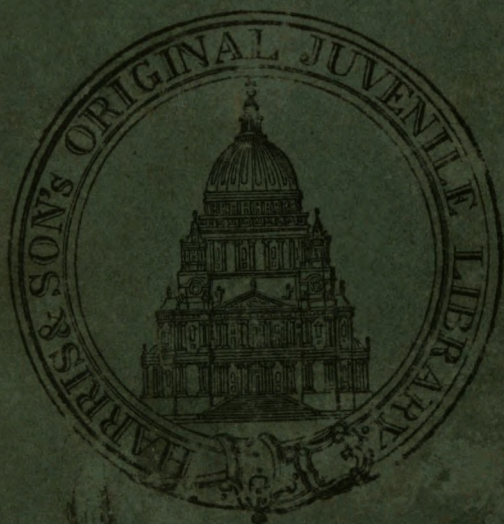


907

847



THE  
Wars of the Jews,



AS RELATED BY

JOSEPHUS.

J. HARRIS AND SON,  
ST. PAUL'S CHURCH YARD.